The Chaplain

In this issue:

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Also:

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September-October, 1950

THE Chaplain

A Journal for Protestant Chaplains

Published by The General Commission on Chaplains, an agency of 44 denominations and religious organizations. The total membership of the affiliated denominations exceeds 32 millions.

Vol. 7 September-October, 1950 No. 5

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Subscription rates to civilians for one year (6 issues) $1.25; single copies 25¢.

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"Group Therapy" for Preachers

By Theodore O. Wedel

THE College of Preachers of the Washington Cathedral in America's capital city boasts of being a unique institution, although daughter or sister institutions are being founded here and there, and are sharing with us our peculiar vocation. Since its inception some twenty years ago, it has maintained, with only a few minor changes, a pattern of disciplines once inaugurated by a master pedagog, the College's first Warden, Bishop Philip M. Rhinelander. Within a setting of worship (including a daily half-hour meditation) groups of clergy of the Protestant Episcopal Church, numbering from 25 to 30, invited from all sections of the country, spend from a Monday to a Saturday in submission to the College's admittedly strenuous schedule. Morning and evening sessions are in the hands of a visiting leader, the morning academic session consisting of an hour's lecture in a formal classroom, a second hour of seminar discussion of the lecture (the group having been subdivided into small sections) and a third hour during which the seminars report back to the leader, with resultant, always vivid, dialectic. This combination of lecture stimulus and listeners' honest reaction ought to recommend itself to pedagogic practitioners who have learned from modern psychology the value of response and participation in the learning process. We here at the College of Preachers have come to believe in it as invaluable.

The preaching disciplines, which after all are to occupy the center of the scene for the week's work, come in the afternoons and are preaching sessions pure and simple. Some five or six sermons are preached each afternoon, each smaller seminar group listening to the sermons preached by any member of his group, several of these preaching sessions thus being scheduled simultaneously. The phrase *on-the-job training* accurately describes the form which homiletic pedagogy assumes at the College. After a sermon has been delivered in one of our chapels, the group sits down in a seminar room for critical discussion. No holds are barred, except those dictated by Christian courtesy, and by at times very needful charity. A member of the College staff acts as moderator and chief critic. I, myself, stand aghast when I think that, in my own eleven years at the College, I have listened to and presumed to judge literally thousands of the sermons preached by my clerical brethren.

What results from all this avalanche of sermons and sermon listening? The clergy who pass through our College disciplines, many of them repeatedly, would have to speak for themselves.

Judged by their rhetoric of gratitude, they profit greatly. I cannot speak for our graduates. I must limit myself in this essay to comment on the impressions made on me as listener and critic.

One of the most important results of "our on-the-job training" derives from the group experience as such, quite apart from the homiletic instruction involved. We submit ourselves to group judgment. Our faults are laid bare. They lie bare for anyone to see anyway, of course, but here they receive verbalization.

False Pride Exposed

False pride is exposed, false humility is equally scored, slipshod grammar receives comment, sentimental rhetoric is given short shrift, superficial scriptural exegesis is detected. For many a priest all this exposure of his nakedness is a harrowing experience. Never before, not at least since seminary days when the camaraderie of dormitory life had brought with it frank mutual criticism, has the poor fellow, now a "parson of the town" and the respected rector of a parish, been so humiliated. The whispered negative judgments of our parishioners seldom come to our ears. Even a wife, gifted with insight, holds tongue in leash. Her vocation is that of encouragement rather than its opposite—and where is the minister who does not live, if he is not on his guard, in a perpetual mood of discouragement and self-depreciation? Hence, a sermon session at the College can be, and often is, for the preaching candidate, a blow to self-esteem which can rob him of his courage for the morrow.

And yet—with very rare exceptions—the ultimate effect is just the contrary. The fact is for me a source of continuous amazement. Contemporary psychotherapy is discovering the value of what it calls "group therapy." We at the College have evidently practised "group therapy" for decades. "My sermon, I see clearly now, was pretty poor stuff. It was disorganized, its real message buried in a mass of undigested rhetorical baggage. My delivery was lifeless and my voice nervously pitched too high. Why in the world did I ever pick this fossil out of my 'sermon barrel' for this shameless exposure? Or why did I ever think that a few bright ideas discovered on a lazy Tuesday morning would make a fit 'Word of the Lord' when hurriedly pieced together and furnished with a text and put on paper during a hectic Saturday?" Thus may run a typical soliloquy of humiliation. But then the victim discovers that the others in the group are subjected to a similar analysis—one in which he now can play the role of critic, noting faults which are pitifully clear precisely because he has seen them in glaring light in his own pulpit performance. By the second or third afternoon of these sermon disciplines, the group has become a fellowship of humiliation, and, what is more, a fellowship of repentance. And in that experience one of the deepest paradoxes of the gospel comes to life. Coming into judgment is at the same time entrance into grace. Judgment means that someone takes our failings seriously. Someone cares. A Christian fellowship cares. And the joy of fellowship on this deep level outweighs all the pain of humiliation.

Clothes-line Sermons

One of the most vivid convictions regarding the art of preaching which has come to me concerns the topic

of sermon structure. How few are the sermons which are built on a firm structure! I use the word *structure* in place of the word *outline* advisedly. Most sermons do have a kind of outline. One of the most common types of outline is that found in the "clothesline" sermon. A central theme runs through it. As a clothesline unifies a heterogeneous series of garments hung up to dry, so the theme brings a kind of unity to the subtopics of the sermon. But the sermon cries out for architectural structure. The arrangement is casual and not climactic. The preacher has shirked the task of working on his material long enough to order it. Even the text has frequently been pinned onto his clothesline at the last moment, or is hung there at the outset, but is then forgotten until a bad conscience compels repetition in the closing paragraph. The best cure for the unstructured sermon is a return to the Bible, to expository preaching. (Have we the right, in all conscience, to indulge in any other kind of preaching?) Let the preacher wrestle honestly with almost any text of Holy Scripture, encouraging *it* to speak its message, and structure is almost inevitable. The reason is simple. The Bible speaks out of an already structured view of God and man—law and grace, judgment and forgiveness. Illuminate a text in its setting in the Bible. A structured sermon will almost certainly result.

Use of Voice

Much could be said on the subject of sermon delivery—the use of the voice, to cite one instance. At the College of Preachers, a voice instructor has been a member of the staff from the beginning. What listening agonies could be avoided if preachers would be humble enough to profit from experts in voice culture! It may be of interest to note that the most common fault to be found in our use of the voice is that it is pitched far too high. It is as if the lower strings of a violin were allowed to rust, since they are not used. Is it fanciful to trace the cause of this misuse of the voice to lack of faith—want of faith in ourselves, which, in turn, means want of faith in God? When we are poised and at peace within, our voices naturally fall into the warm lower tones. When we are victims of pride, and of anxiety, they grow tense and the pitch rises. The preacher's voice is itself a symbol of his faith in Him who could counsel us: "Be not anxious—even when you stand in the pulpit and speak in My holy Name."

Other Common Faults

Sermon criticising at the College, as the reader may suspect, becomes a homely affair. We detect slipshod diction, windy gesturing, or an unsure stance. An intramural vocabulary of

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criticism has grown up in the College, descriptive, in not overly dignified fashion, I fear, of common faults. Such is the phrase *chicken-drinking,* for example. It employs a barnyard analogy to depict an innocent, though unhappy mannerism. Watch many a preacher who is a reader of manuscript sermons. His head moves up and down as on a hinge, the face turned upward as if he were preaching to the archangels in the rafters, and then down for another glimpse of his pulpit desk. The congregation before him gets never a glance.

Sermon Content

Far more important than these little matters of pulpit etiquette, however, is the analysis of the content of our sermons. On this issue, my long term of sermon listening causes me to speak with deep and almost desperate concern, though here briefly and with reserve. After only a few years of steady sermonic diet, it dawned on me that an informal statistical survey of the sermons passing across my desk or listened to in the chapel would clearly reveal the preponderance of one type of sermon, and that this type somehow missed the full meaning of the gospel. Most of our sermons, if the basic problem of motivation is thoroughly examined, fall into the category of *ought* sermons. Subcategories of this are the "we must," the "let us," and the "if only" sermon. This *oughtness* finds its validation in the teachings and the example of Jesus. With no intention of ignoring incarnational theology, the figure of the Christ, nevertheless, is reduced (theologically speaking) to that of Master. The Christian life is pictured as under the compelling sanctions of imitation and discipleship. An ethical resultant is homiletically presented in glowing terms as itself the gospel.

Think of the very words *discipleship* and *imitation.* They have become so hallowed in the Christianity of the last hundred years that they connote Christianity itself in miniature to the average layman. Nor would this writer presume to recommend dropping them from our Christian vocabulary. A simple unprejudiced reading of the New Testament should give us pause. The central act in the drama is the Resurrection, with the Ascension and Pentecost following. Two eras are sharply divided. Jesus as Master becomes Lord. He is not called Master again. The relationship of disciples to Master is no longer what it once was. The word *discipleship* does not occur in the epistles of the New Testament. Nor is the ideal of "imitation" of Jesus, in the post-Resurrection era, any longer a simple ethical concept. The utterly simple fact is that Christianity is a post-Resurrection, post-Ascension faith. Dig deep enough beneath many of our sermons and they will be found to be preaching a pre-Resurrection Christianity—which is not Christianity at all, but, instead, a sentimental Judaism, Judaism with Deuteronomy left out! We ought not to be surprised that more realistic faiths are winning the allegiance of the multitudes.

Preach the Gospel

I can recall the startled eye with which I once read a striking warning on this issue of "the Gospels or the gospel" in a volume of Peter Taylor Forsyth, that great prophet of a reborn biblical Christianity. "The Epistles," he says, "are more inspired than the Gospels. We are in more direct

contact with Christ. We are at one remove only. The Gospels, with their unspeakable value, are yet but propaedeutic [that is, introductory] to the Epistles; and *most of the higher pains and troubles of the Church today arise from the displacement of its center of gravity to the Gospels.*" (The italics are mine. The quotation comes from *Theology in Church and State,* Hodder, 1915, page 31.) These are winged words. Their author would be the first one to protest if they were understood as belittling the evangelists of the New Testament, or sermon texts culled from those priceless pages. But he is right in placing a warning sign before a moralistic "discipleship Christianity." The word *discipleship* may receive redemption, even though the apostolic era did not use it. It requires, however, the setting of the apostolic faith. The imitation of Christ is symbolized in baptism. We die and rise again, receive the gift of the Spirit, and are henceforth "in Christ." To be a disciple of Him who "shall come to judge both the quick and the dead" is, if presented in terms of moral idealism, an impossible burden. The burden must be transformed into a gift of grace. The gospel is the good news of that gift. The historic disciple-group, after the Resurrection and Pentecost, received the gift and became Christians. Do we wish to turn the clocks back? We may, in some of our sermons, run the danger once voiced, I believe, by John Oman, of merely turning publicans into pharisees.

This essay, in its closing section, has departed far from the "art" of preaching. Yet no word on preaching would be true if it did not firmly transcend aesthetic concerns. Preaching *is* an art, let us grant. As art it can be taken seriously. But the proclamation of the gospel does not require aesthetic genius. A child can babble the old, old story. An unlettered parishioner can show it forth in a saintly life. Unless the preacher can discover (or re-discover) the meaning of the mighty acts of God and declare them before men, all the artistic triumphs of a popular pulpit can be to him damnation. "Woe is unto me, if I preach not the gospel!"

True Christianity is always prophetic. The early Church acquired influence with the people by stirring the imagination of those who longed for a fuller life. Here in America, churchmen were among the first to challenge slavery and poverty. And churches today have committed themselves, through many agencies and in many activities, to correct injustice in our social order and to support the just aspirations of labor. At the same time, in order to maintain the degree of freedom for individuals and groups that we cherish in our economic life, the churches, which include within their fellowship both employers and employees, need to oppose abuses of economic power by labor as well as by management and other groups.

Every person has a calling to serve God unselfishly in some useful occupation. All Christians are equally called to honor God daily in love to their neighbors through their different vocations. Every useful occupation, be it that of wage earner, businessman, or minister, can be an expression of a person's will to serve God and his fellow men.

—From a Labor Sunday message of The Federal Council of the Churches of Christ

EDITORIAL

Heritage

THE mother of a fine family would occasionally tell her children, "If you have a number of reasons for doing a thing, pick out the most valid and rest your case on that." Out of all the reasons for the chaplaincy in the defense forces we choose this: There are approximately one and a half million American men and women in the Army, Navy, and Air Force. Most of them are young, almost all of them are away from home, and every one of them deserves the finest counsel and spiritual guidance the churches of America can provide. We rest the case of why ministers serve as chaplains on that simple statement of fact and pass on to comment on the development and achievements of the chaplaincy.

There was a time when a chaplain secured appointment through political influence. He was poorly paid, could not wear the uniform of the service to which he was attached, and far too often had little recognition from the officers or enlisted men. For appointment his educational training, personal qualifications, and church standing were less important than the mere fact of knowing someone of influence in political circles.

Through the years the status of chaplains has improved. Many things the chaplain today takes for granted have been achieved through difficulty. Progress resulted from the efforts of individuals and organizations; efforts of men like Chaplain Livingston Bayard who, after 29 years of retirement, is still a devoted member of the General Commission on Chaplains, which was organized by the Federal Council of Churches in 1917.

Although the General Commission defines itself as an autonomous body it has sought and received counsel from the Federal Council through the years, and financial support when needed. Through the General Commission (now 45 affiliated or cooperating denominations and agencies) the influence of a united Protestantism has played an important role in winning opportunity and standing for the chaplain.

There have been these and other helpful outside influences, but more important than all of them in improving the status of chaplains has been the record of what they themselves have done. Readers will understand immediately that I do not refer to any planned effort by chaplains to improve their status. These ministers in uniform came to serve youth. That is exactly what they have been doing. They have given or lost themselves for others and found themselves in a chaplaincy honored alike by officers, enlisted men, and civilians. ". . . whosoever shall lose his life for my sake and the gospel's, the same shall save it." There have been men like George Rentz who, giving his life jacket and his place on a raft to a youngster, slid into the water and with a "God bless you, fellows—good-bye," swam off to disappear in the sea. There has been the great volume of less dramatic and perhaps more difficult service that has also called for the elimination of self-interests. There have been faithful helpfulness and inspired living.

Today a chaplain reporting to an assignment where he is unknown re-

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A sermon on Habakkuk 3:17-19 *

On Rejoicing in God

By Donald G. Miller

IN the closing section of the prophecy of Habakkuk, we find these words: "I will rejoice in Jehovah, I will joy in the God of my salvation." But, "How can a man rejoice now?" someone asks. What do Habakkuk's pious platitudes mean in our hard world? It may have been appropriate in happier days to speak of naive prophets who told people to be happy but not now. Our world, if one could see it whole, would look like the twisted wreckage of a colossal explosion. And although a few areas remain untouched, they stand out like grinning clowns satirizing our fate by reminding us of a world that once was and is no more. This material destruction, too, is but a faulty symbol of a moral and spiritual collapse which no words can picture and no mind can comprehend. When humanity with one great voice can do little but groan, "O wretched man that I am!" how can one have the affrontery to intrude on the scene the feeble emptiness of the words of a man long since dead, who said something about rejoicing?

And so we are perhaps tempted to do what we so often do—to think of the prophets as long-bearded saints who sat around the village squares in their day, conversing about the beauties of an imaginary world, enveloped in a halo of unreality, utterly detached from grim life. We frame the ancient people of God in a golden frame of fancy and hang them in our theological picture galleries shut in from life by thick, dark walls; able to be seen only by artificial light after we ourselves have stepped out of life into the picture gallery.

But if we think thus of Habakkuk, we do him wrong. And worse than that, we do ourselves wrong. For Habakkuk has a vital word for us today. Luther was a man who knew life; a man who, for a good many years, lived in constant danger of foul play and death. But he wrote: "Habakkuk has a right name for his office. For Habakkuk means a heartener, or one who takes another to his heart and his arms, as one soothes a poor weeping child, telling it to be quiet." Luther was right. And if we have hearts to apprehend, and ears to hear, Habakkuk may live for us again, rebuking the gloom which so frequently enshrouds us in these days, relieving the fears which spring unbidden from our hearts, telling us to be quiet.

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* The writer is aware of the critical difficulties relating to the date of the prophecy of Habakkuk and the question of the unity of the book. As to the first, he has accepted the view that places the prophecy somewhere near the time of the Battle of Carchemish, in 603, when Egypt's last bid for world supremacy gave way to overwhelming Chaldean might. The question of the unity of the book may be considered irrelevant for expositional purposes, inasmuch as the poem which forms Chapter 3, even though it may have been composed by a different author at a different time from the rest of the book, belongs to the whole by literary and spiritual affinity.

For Habakkuk, too, was a real man, and a man who knew the grim side of life as well as we know it; nay, better. The words with which we began are only a part of our text. Let us quote the entire passage in order to get the force of what Habakkuk is saying to us. Remember as they are quoted that he lived in an agricultural land whose very existence depended upon the success of crop and herd. This is what he says: "For though the fig-tree shall not flourish, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and there shall be no herd in the stalls: *yet* I will rejoice in Jehovah, I will joy in the God of my salvation." A man who can talk like that has something to say to us. He says, in effect, "Though every resource of life and hope should be taken away from me, yet I will rejoice in Jehovah, I will joy in the God of my salvation."

"Well," but someone says, "it is all right to talk like that, but it is a different thing to act on it." That is utterly true. But it reinforces, rather than weakens, Habakkuk's words. He tested these words in life before he spoke them. He poured these words into the crucibles of experience, and burned them in the white heat of tragedy. But they came out clearer than they went in. There is no alloy about these words on his lips. They have been through the fire, and they were not consumed.

Habakkuk was a member of a small, weak nation. Great and brutal armies were on the move. Egypt had occupied his land to "protect" it, as some of the smaller nations have been "protected" in our day. The Chaldeans were on the march, too. And Habakkuk saw that they were stronger than the Egyptians, and would come to cast out these so-called "protectors." But what hope was there in that? It simply meant exchanging the "brandished steel" of one tyrant for that of a worse one. The Chaldeans were gathering nations like fishermen gather fish in a net, without discrimination and with no effective resistance offered to them. They were "bitter and hasty," they were "terrible and dreadful," they were filled with "violence," they built their empire with men's blood! Their victims were as many as the sands of the sea, and no one could stop them. There was not a possible political hope for Judah. Nothing lay ahead but slavery, torture, destruction, death. *It was in that hour,* an hour more grim and full of foreboding for him than this hour is for us, that Habakkuk spoke these words. Said he, when worst comes to worst, when every earthly resource is gone, "*yet* I will rejoice in Jehovah, I will joy in the God of my salvation."

But how can a man do that? What are the foundations of true optimism in bad times? Let us ask Habakkuk to tell us.

I

For one thing, *a living faith in God.* It is trite, but it is truth. Habakkuk viewed his problem against the background of a living conviction that there is a righteous God in control of the affairs of men. And although he could for the moment see no evidence that God existed; or that he cared about the evil affairs of men; or that he could do anything about them if he did care; yet, in spite of the lack of all evidence, he could not get away from the confidence that life is ultimately rooted

in God; that tragedy may hide his face, but it cannot do away with him. So he opens his book with a cry, "O Jehovah, how long shall I cry, and thou wilt not hear?" It is a cry; it is born out of anguish; but it is a cry to Jehovah! His problem can be solved only in the light of God! And so, he is cast back on God to answer that which would seem to deny God.

In a very real sense, it was his very faith which created his problem. If he had not believed in a righteous God, who was at the same time an all-powerful God, his problem would have been simplified. Human tragedy is merely the outcome of human selfishness, the accompaniment of the incessant clamor of men to survive at the expense of their fellow men, if there is no God. But when one believes in a God who is at once all powerful and all good, then tragedy becomes perplexing. How can this God permit tragedy such free play with these lives of ours? How can the facts of life leave unstained the character of God? That is the problem Habakkuk faced. That is the problem you and I face. But Habakkuk was so convinced of God's reality and so trustful of his goodness that he went directly to the One who raised the problem to get it solved. He said: "I will stand upon my watch, and set me upon the tower, and will look forth to see what *he* will speak with me." And, as he looked from his watchtower, his faith in God was strengthened. He found anew in this God resources which enabled him to rejoice, even though he could not understand God's dealings with the world.

Habakkuk saw that every man has some god. There is some ultimate meaning upon which every man builds life. Many of the gods in which men trust are not present to their consciousness; but nevertheless they determine their view of life. Habakkuk, looking at his enemies, saw that they had a god. He speaks of the Chaldean as "he whose might is his god." The Chaldean built an empire with the sword, so he came to worship the sword. Force was ultimate for him, so he bowed down before it. But the man whose "might is his god" has no sure basis of confidence or rejoicing, for he can rejoice only as long as his might endures. And might has a strange way of changing hands with unpredictable suddenness. The images which the Chaldean had fashioned with his own hands as symbols of his might were "dumb idols." "Wood" cannot "awake," "dumb stone" cannot "arise" to help its devotees in times of crisis. There "is no breath at all" in them. They are simply creations of men, and therefore of less value than the men who made them. The symbols of our might today differ in form from those of the ancient Chaldeans, but they are at bottom the same—man-made implements by which we seek to forge our own destiny apart from dependence on God. Not idols, but skyscrapers, bulldozers, flying fortresses, atomic bombs. Habakkuk saw the folly of this. He could not trust in a god he could make; he could trust only in the God who made him. His might was not his God, but his God was his might! Jehovah, the "Holy One"; the One who was "from everlasting"; who was "of purer eyes than to behold evil"; he rules above the skies; he *is* ultimate; he may be trusted! So he cried, "Jehovah is in his holy temple; let all the earth keep silence before him!" This living faith in God, though it left him with unan-

swered questions, undergirded his soul and enabled him to rejoice in the face of bitter circumstance.

II

Another unfailing resource of joy to Habakkuk was *a sense of divine perspective;* the ability to see time against the background of eternity; to measure the movement of the years by the standard of the "forever." For a true sense of perspective utterly changes our judgment about things, and gives us an entirely new set of values.

What is speed, for example? I can well remember the first time I went fifty miles an hour in an automobile. Was that fast? It was in those days, but it is slow now. I remember, too, the first time I went sixty miles an hour on a motorcycle. Was that fast? Yes, in those days; but not now. Then, I recall the first time I covered seventy-two miles from start to stop in one hour on a modern railway train. Was that fast? It was fast then. But now men fly more than seven hundred miles an hour in airplanes. Is that fast? It is unbelievably fast, until we view it in the perspective of the speed with which light travels. An airplane traveling seven hundred miles an hour covers somewhat more than one-fifth of a mile per second. But light travels one hundred and eighty-six thousand miles per second! One-fifth of a mile per second, in relation of one hundred and eighty-six thousand miles per second, is nothing! How perspective changes our judgment of speed!

Or, again, what is big? Is it New York's Woolworth Building, which for so long was the largest structure in the world? Once it was thought big. But when one views it now from the one hundred and second story of the Empire State Building, it looks amazingly small! Well, is the Empire State Building large? Yes, but if you drop it into the Grand Canyon, it would make but a tiny speck. Is the Grand Canyon large? Yes, but in comparison with the whole earth, it is but a ditch. But is the earth large? Well, astronomers tell us that if we should make a model of the sun one foot in diameter, and a model of the earth the size of a tiny seed, and place the earth just one hundred feet away from the sun, the nearest star would be, not five miles, nor fifty miles, nor five hundred miles, but five thousand miles distant! On the same scale we could get only four stars on our entire planet, although there are likely ten billion stars in the universe! The earth is large, yes, but when it is viewed in the perspective of what we know about the universe, it hardly exists! A true sense of perspective changes our judgment of things.

Habakkuk got a new sense of perspective when he climbed up into his watchtower. He saw the events of the moment against the background of God's forever. He saw that he must interpret his immediate problems in the light of God's ultimate purpose in history. "For the vision is yet for the appointed time, . . . though it tarry, *wait for it;* because it will surely come." A divine purpose is being worked out in human affairs. And although it may be hidden, it will ultimately prevail. Present events, therefore, take their meaning from their relationship to God's eternal purpose. The man who gets this sense of divine perspective is the man who can wait! The verdict of time will be on the side of the right! And though the verdict may be long

delayed in coming, wait for it. It will come!

Lew Wallace, in *Ben Hur,* says that "when God walks the earth, sometimes his steps are centuries apart." When our lot falls between the steps, we are tempted to think that God has ceased walking the earth; or to grow impatient and to wish he would hurry. Habakkuk was thus tempted. He remembered what God did for his people centuries before in Egypt. Why does he not act again? If only his foot would fall once more! He dwelt "in the midst of the years," between the footsteps of the Almighty.

But Habakkuk got his answer on the watchtower. He saw there that the Chaldean, with all of his might, was riding for a fall. He saw that the very stones and beams of the house which the Chaldean was building would cry out against him. He was building a kingdom of the moment which could not survive the ongoing of the eternal purpose of God. And although that eternal purpose was slow in coming, and hidden in its working, yet it was sure and final. "For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea!" Well may we rejoice in the darkest hour, if we can climb with Habakkuk to the watchtower and see our days against God's eternal day, and know again that "his kingdom is forever."

III

Finally, Habakkuk would suggest to us *a supreme concern for moral integrity,* as a sure foundation for optimism in distressing hours. On his watchtower he received this word: the Chaldean's soul "is puffed up, it is not upright in him; *but the righteous shall live by his faithfulness.*" In other words, the type of life which would seek to survive in a moral universe by boasting, by might, by brutality, is like a huge balloon, which, although it may for the moment be magnificent, will finally burst from inner pressure. It has within it the seeds of its own destruction. But the righteous shall live by faithfulness, by unshakeable loyalty to eternal principles of right and honor and truth, insofar as he understands them, based on trust in God. The verdict of time ultimately vindicates this type of life. But it does not need to await the verdict of time. It vindicates itself at the moment of seeming failure; because it squares a man's life with his conscience and with his God. And a man who lives like that is triumphant over the worst life has to offer. He conquers in defeat! If the inner citadel of a man's soul is inviolable, there is nothing from without that can touch him!

In Holman Hunt's painting "The Triumph of the Innocents," he suggests this truth with a moving symbolism. He is picturing the arrival on heaven's shore of the innocent little lives which were put to death by King Herod in his vain attempt to kill the baby Jesus. One of the babes is looking for the wound that slew him. He can see the sword slit in his garment, but searches in vain for any wound on himself. Only the garment of an innocent soul can be

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touched. The real self remains inviolate. As Montaigne once said of some brave soul, "He is slain, but not conquered."

Stephen succumbed to outward forces which he had no power to subdue. But his face shone like that of an angel, bright evidence of the unconquerable fortress of his spirit which held firm under the heaviest blows. St. Paul may have looked like a conquered victim when he stood shackled before Caesar, that pompous embodiment of the power that was Rome; he may have presented a pitiable sight if we could have seen him led out in the gray light of dawn, chained between two soldiers, to be beheaded on the Appian way—a lonely, friendless figure. But Caesar couldn't touch St. Paul! "I am now ready to be offered," he wrote to friends. Let the executioner come. "I have fought a good fight; I have finished my course; *I have kept the faith.*" When a man has kept the faith, there is no outward circumstance which can break through the inner citadel of his soul. This supreme concern for moral integrity is an unfailing source of joy, even in tribulation.

But let us remind ourselves, in conclusion, that faithfulness is not a mere human achievement. It is the outgrowth of faith. It is but the outward expression of an inward confidence in God which no circumstance can shake. And so we come back to where we started; that a living, vital trust in God is the secret of joy in dark days. And what is faith? It is impossible precisely to define, but it is most certainly something quite other than creedal correctness. It is, rather, an utter confidence in God, as if we were sure of him and his love, when there is absolutely no outward evidence to that effect. John Bunyan, lying in Bedford jail, fearing lest he should be beheaded for his faithfulness, tells us what faith is in some of the most moving words ever recorded in the literature of the soul. He writes: "I am for going on, and venturing my eternal state with Christ, whether I have comfort here or not. . . . I will leap off the ladder even blindfold into Eternity, sink or swim, come Heaven, come Hell. Lord Jesus, if thou wilt catch me, do; *if not, I will venture for thy Name.*" That is faith! And that is the sort of faith out of which Bunyan's faithfulness grew!

How much truer was this in the experience of him whose we are and whom we serve! With no visible evidence of God's presence or love; with every outward indication that his tragedy was of no concern to him; in the seeming consciousness that God had turned his back on him, and left him alone; yet Jesus cried, "Father, into thy hands I commend my spirit." He risked all on God, in the very moment when evidences of God and his love were most lacking. That is faith!

We cannot achieve that by our own poor efforts. But when such faith is born in us, in our own measure, by the indwelling of his Spirit, we cannot, as Mrs. Browning said, permit the broad universe of God's love to be blotted out by two tears; but shall be able to say, with some understanding of what the words mean, "For though the fig-tree shall not flourish, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in Jehovah, I will joy in the God of my salvation."

Spiritual Realities Confronting The Chaplain

By Percy G. Hall

Introduction

Today, we, as spiritual leaders are challenged on every side. The forces of evil are rampant. We cannot look at our daily newspapers without reading about murder, theft, divorce and violence. We ask ourselves the question, Why is it that evil seems to prevail when men and women can get so much satisfaction out of the things that are good? The answer comes very quickly to us: Mankind has fallen away from God.

Daily, yes hourly, as we look upon those under our care we must question how God influences their lives. Then, we must go still further and consider what we are doing to make God supreme among them. A boy was standing in front of a church and, looking up at a man who was passing by, pointed to the entrance of the church and said, "Mister, is God in there?" What would you have answered? You could not help but say, "Yes, God is everywhere. In Him we live and move and have our being."

The World Outlook

As we ponder over the words of the child, "Mister, is God in there?" let us view carefully the world outlook. What are people thinking about God today? Our Master gave warning of the signs of the times when he said: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Can we not see the very picture of our day in these words? Everywhere we look we see men's hearts failing them for fear. Is it that we are witnessing another great change coming on the earth? It could be because so many have forgotten God. As we review the history of the world, we see great dynasties and civilizations passing into decay—Persia, Babylonia, Greece, ancient Rome, Germany and France—all because they allowed the material instead of the spiritual to become dominant in their way of life. In reviewing past history, the decay of former civilizations tells us that we cannot let worldliness and materialism become supreme in our country because that is the death knell of spirituality. God must be all in all in order that we may survive.

We Have Been Chosen

God has laid his hand upon men in all generations to do his work. Moses in Horeb watching the flock of Jethro, his father-in-law, was called, in a flame of fire out of the midst of

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the bush, to go to Pharaoh to ask for the freedom of the children of Israel. Moses said, "Who am I, that I should go unto Pharaoh?" He felt incapable of the task, but God said: "Certainly I will be with thee." Isaiah saw a vision of the Lord seated upon a throne and was challenged by the voice of the Lord saying, "Whom shall I send, and who will go for us?" and Isaiah said: "Here am I; send me." Amos, the herdsman of Tekoa, received the command from Jehovah to prophesy unto his people, and he uttered a stern denunciation against the hypocrisy of Israel. *These men did not choose to go:* they were sent. There was need of someone who could interpret the ministry and message of Jesus in a sympathetic and forceful way and God laid his hand upon one Saul of Tarsus for this work. The initiative was from above. God does not remove himself from our lives completely. He still reminds us through that still small voice, "Ye have not chosen me, but I have chosen you."

Evangelists

The task of each chaplain is to be an evangelist. The bringing of God's message to the world is usually called *evangelism.* The word comes from two Greek words which mean "well" and "message." The "well message" is the "good news." Not only must we preach the "good news," but we must interpret it.

There are four sides to effective evangelism; namely, conversion, prayer, fellowship and witness. Conversion comes first. We must be converted to something. In our case, we are converted from materialism to spirituality. That is why we have given our lives to bring people to God. We must combat sin by turning the hearts of the disobedient to the wisdom of the just. When Zacchaeus came to see our Lord there was an impelling motive to hear the "good news" and we see him climbing a tree to see and hear Jesus. He was convinced before he came that Jesus could do something for him. So must we convince people to "turn about," "right face," so that they may become converted.

The second step in evangelism is through prayer. Prayer is so necessary. It is like a magnet let down from heaven drawing kindred souls together. Our Lord's command was "watch and pray, that ye enter not into temptation." He showed how necessary it was for men to do this. Time and time again the disciples found Him in prayer. It is the source of power. So the chaplain must teach those under his care the secret of prayer, the power of it and the need of it in their daily lives.

The third step in evangelism is fellowship. Fellowship is the sharing of our common experiences with others. Our Lord gathered his disciples together and shared with them the riches of the Gospel. He called them friends and talked with them and walked with them and unfolded to them his way of life. So the chaplain must live in fellowship with those under his care and share with them a friendship which will give them confidence in him.

The final step is witnessing. To witness one must have in his make-up the mark of that which classifies him as a religious man. His interpretation of what he has to share must be genuine. It must affect his own life first before it can be effective in others. He must be a doer of the Word and not a hearer only. When the chaplain is sold upon that which he represents, he is then able to be a faithful witness.

Teachers

The chaplain must be a teacher and, like his Master, he must go about teaching. Every teacher needs something to share but a religious teacher needs to give more than a mere message; he must draw from his own experience, enthusiasm and expectancy—all of which must of necessity be genuine—and thus catch the full attention of his companions. If he himself has walked and talked with the Master through his spiritual life, he has gained the experience of knowing that there is a glow and go in the business of teaching religion.

The work of a chaplain as a religious educator is first of all one of personal relationship with others. As a chaplain, he prays for his people, as a counsellor he convinces them that they must pray, and as a religious educator he makes sure that all of his people are taught to pray.

The Prophet

In reading the prophecies in the Old Testament, one learns to admire the noblest figures in all the story of religion, the Hebrew prophets. They revealed and interpreted the will of God and were the great religious teachers of the age. The word *prophet* is now commonly taken in the narrow sense, meaning one who "predicts" or "foretells" future events. But in Scripture, the Hebrew prophet in a much broader sense designated any person authorized to declare the will of God. His chief mission was to proclaim righteousness, truth, and the worship of Jehovah, and while prediction of the future was part of his mission as well, it was but a very small part of his work.

The "call" of the prophet to his mission was often a definite crisis in his life, and its unmistakable divine origin gave confidence and authority to his "Thus saith the Lord" in after days. The call came in divers ways. To Samuel it came while he was a child; to Isaiah, in a revelation of Jehovah in the Temple; to Jeremiah, while a youth, as an inward message; to Ezekiel, as "visions of God" in the open heavens.

The inspirations of the prophet were not independent of his own mind, will and character. All three had much to do with the manner in which his message was conceived and delivered, as the strong individuality shown in the diversities of style of the writing of the prophets testify. The prophecy was always proclaimed through the human voice. Yet at the same time, the irresistible urgency of the divine message was the most characteristic feature of Hebrew prophecy. Micah was "full of power by the spirit of the Lord." Jeremiah sat alone because of God's hand. He could not retain his message, for he said, "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

The prophet was always essentially

a preacher. He recalled the people to their loyalty to a righteous God whom to obey was better than sacrifice. He especially lashed at the wealthy classes for luxury, intemperance and oppression. He taught that God was one and holy. In other words, he taught the people ethical monotheism. He enforced righteousness because he believed in a righteous God.

There must be an element of the prophetic in the chaplain's ministry if it is to be true to its highest genius. At his best and noblest, the chaplain must have the experience of Jeremiah, who reports, "The Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth."

Vitality, power, inspiration, vision—these are the qualities and gifts of the prophet. If we use these in our work amongst the men and women in the Armed Forces what we represent religiously will have its influence in their lives. We must always remember that we are chosen and sent by God to do his work.

The Counselor

The chaplain as a counselor is not in a role divorced from his other duties as a minister, for he is a counselor in his preaching, in his teaching, in every phase of his pastoral ministry as priest, confessor, community leader, and as an intelligent friend of God.

As a counselor the chaplain has his varied pastoral care of souls. He gives counsel when he advises and comforts and serves, especially in the hospitals, the guardhouse, in his office and in the barracks or homes. He has vast opportunities as a counselor. In each incident he must gain the confidence of those whom he serves, making them realize that he is a lover of souls.

There are certain basic principles one must use in counseling. In the first place, there must be a deep and abiding respect for the integrity of the soldier whom he counsels. Unfortunately chaplains—like parents, teachers or physicians—may unwittingly violate the very integrity of the individual they seek to serve.

The chaplain as counselor must also have faith that there are forces and resources within the individual under his care. He must not be discouraged if results are not quickly shown, but with patience he is drawn to see the varied channels through which the grace of God works.

Another principle of which he must not lose sight is that of understanding, for he must be sure he understands all sides of the question at hand and must not make snap judgments until he has studied and investigated all angles of the problem. Often poor judgment comes from lack of knowledge and understanding of the case before him. He must not advise or counsel until he thoroughly understands the whys and wherefores of it all.

The Priest

The priest comes out of a historic background whose stated business is to perform on behalf of the community certain public ritual acts, particularly sacrifices directed Godward. He is an official of an institution—the ecclesiastical organization. He conforms to its standards as provided in the Law of the Church.

The chaplain as priest deals with the group, the crowd, the congregation in the ceremonials of religion and public worship. It is also the duty

of the priest to deal with individual consciences and souls. He is Father-confessor and spiritual director. Men bring him the tales of their guilt and the burdens of their hearts along with their sin and trespass offerings.

The Problem at Hand

The problem which faces us today is a very serious one. It is only occasionally that we hear people like Job of old crying: "Oh, that I knew where I might find Him." The Gospel is preached today to a world that is strongly conditioned against the study of religion. The irrelevancy of religion in the mind of the average man with which we deal is an alarming factor. Therefore, the pulpit cannot ignore the necessity of discovering and proclaiming the faith. The disciplined mind of the chaplain must be at home in history, literature, science and religion in order to reach man. This does not mean that we shall impinge the truth of our faith upon our ability to win an intellectual encounter, but it does mean that we cannot integrate religious knowledge into the total concept of our modern life unless we know our way about in the realm of ideas. In order to advance our ideas in proclaiming the faith, we must use language which can be understood. The religious life is a growth; it must come "step by step," as one writer has said—"here a little, and there a little." So must be the development. We, as chaplains, must be alert to growth. Keep feeding those under our care with spiritual nourishment, thus overcoming materialism, which is rampant in our midst.

When Millet, who was made famous by his painting the "Angelus," was preparing to go to study under Delaroche, his old grandmother waited until all the rest of the family had said good-bye, and then she stood in front of him and said, "Son, as you leave this house to go out into the world I want you to remember, I would rather you were dead than break the commandments of God." Years later when he was at the height of fame and was exhibiting his masterpieces, the old grandmother noticed how he was being congratulated for his very good work. She waited until all the people had left and going up to the artist said to him, "Son, remember you were God's first before you were an artist." In other words, she did not want the fine commendations to go to his head and make him feel satisfied with himself.

So we must remind ourselves to put first things first, remembering that, "In the beginning, God. . . ." This must be the keynote of the message, and if this is done God will be supreme in the hearts and minds of men and spirituality will rule the world.

EDITORIAL

(Continued from page 6)

ceives a cordial welcome and is given opportunity. It is because he has a heritage. A heritage that results not from reasoned arguments on *why* the chaplaincy, but from the record of selfless service. Even an editor could sit in an easy chair and formulate an answer to the question, *why* the chaplaincy? But the *how* is more than reason. It can be recorded, but first it has to be lived. "Good-bye, fellows—God bless you" has had meaning because chaplains in life and death have given all.

SERMON ILLUSTRATIONS

Losing One's Life to Find It

The teaching of Jesus that, by losing our lives for him we truly find them, is strikingly illustrated in the experience of Sadhu Sundar Singh, the well-known Indian Christian, who took Christ seriously and put the principle to the test. One bleak winter's day, in company with a fellow traveler, he was crossing a dangerous pass into Tibet. As they plodded along in the face of the driving wind and snow, they came upon a man who apparently had lost his footing and fallen to a ledge of rock below. "We must save this man," said Sundar Singh. But his companion drew away, protesting, "It is impossible. We have all we can do to save ourselves. I must hurry on or I shall perish." Singlehanded, the courageous missionary pulled the unconscious man up the slope and began carrying him to shelter. The snow was drifting heavily; the cold was paralyzing in its severity, but as he struggled on, his burden made his heart beat faster, and the cold seemed to grow less intense. Imagine his amazement later when, as he stumbled over something in his path, he turned and found it to be the lifeless body of his former companion who had said, "I must hurry on or I shall perish." When at length the village was reached in safety, Sundar Singh records that with a full heart he remembered the words of Jesus: "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it."

—James D. Morrison

To Know Is to Understand

Understanding begets new attitudes. To understand is often to exchange contempt for deep respect. "I hate that man," said Charles Lamb to a friend, of one who was passing by. "Why, Charles, I didn't know you even knew the man." "I don't," stuttered Lamb, as his manner was when moved, "If I knew him, I couldn't hate him." If you could put yourself in your brother's place, and discover how he "got that way," if you felt the pressure of his spiritual tradition, caught the radiance of his ideals as he sees them, and the warmth of his faith, and weighed the influences that limit him and hold him back, if you knew his reasons for the practices that seem strange to you, you could not hate him.

—Robert A. Ashworth

Blueprint for Right Living

It is one thing to prowl through the Bible till one can steal a phrase with a catchy sound, around which regardless of its original meaning, one may construct an essay, compose an oration, or rhapsodize a prose poem. It is quite another thing to deal honestly with the Scriptures, seeking to find in them a lantern for all feet, a blueprint for right living and a map of the Civilization of Brotherly Men.

—Hugh Elmer Brown

Heaven's gates are not so highly arched as princes' palaces; they that enter there must go upon their knees.

—Reginald Heber

Let him who would move the world, first move himself.

—Socrates

If you would create something, you must be something.

—Goethe

The J. Edgar Hoover You Ought to Know

By His Pastor,

EDWARD L. R. ELSON

"I PRESUME you are a Roman Catholic," remarked John Gunther, as he arose to leave the masculine quarters of the F.B.I. Director where he had been in quest of material for his forthcoming volume *Inside Washington.* At this comment, Mr. Gunther was invited by Mr. Hoover to defer his departure while the renowned Director of the Federal Bureau of Investigation gave testimony of his religious faith.

J. Edgar Hoover is not a Roman Catholic and never has been. Not only is he a Presbyterian now, a member and Trustee of The National Presbyterian Church, but the Presbyterian Church is the only church of which he has ever been a member. Moreover, Mr. Hoover is a Mason, Knights Templar and Shriner. Except for a few years in his boyhood when he attended the Sunday school of the Lutheran Church of the Reformation, Mr. Hoover has been throughout his lifetime intimately associated with the Presbyterian Church in the Nation's Capital.

Last season the Director of the F.B.I. declined six honorary degrees because he could not spare the time for commencement exercises. He has already received 15 honorary doctorates, including those of Notre Dame, Georgetown, St. John's, Seaton Hall, and Holy Cross (which prompted Gunther's comment), while for some reason or other only one institution of his own Church has cited the achievements of one of the greatest living Americans. Because Mr. Hoover's outlook is broad and tolerant and because he embraces a wide friendship, Mr. Gunther's mistaken deduction is understandable.

On the rare week ends when the F.B.I. Director is in Washington, he attends services in his own church and, when his duties take him to New York City, several pastors have learned to recognize him as an intermittent worshiper. In California or Florida, in San Francisco or Philadelphia, or wherever his responsibilities take him, J. Edgar Hoover wil look up a church in which to worship, for this man is a man of God and joins in the fellowship of believers in rendering praise and thanksgiving to the Lord in whom he has a living faith.

It could hardly be otherwise, for

Mr. Hoover was reared under the positive influences of devout Presbyterians. His great-great uncle, John Hitz, was the first Swiss minister to the United States and a robust Calvinist. John Edgar Hoover, born in Washington, D.C., on New Year's Day, 1895, of Swiss lineage, remembers his great uncle with white beard coming to his parents' home on Sunday evenings for supper, after which the Hoovers, with the Swiss minister leading, read the Bible together and had evening prayers on the Lord's Day. This concluded a Sabbath kept in the tradition of the Reformed Faith, with attendance at Sunday school and one or more preaching services. J. Edgar Hoover early learned the Shorter Catechism and many passages from the Bible. Two of his most cherished possessions are the finger-worn Scriptures of his mother, and the New Testament which he received from his Presbyterian Sunday school for achievements in Biblical memory work. The New Testament was given to him by the Sunday school of the Eastern Presbyterian Church of Washington, which he attended for a short period before his more active Sunday school career in the old First Presbyterian Church.

Dr. Elson, whose work has frequently appeared in THE CHAPLAIN, is minister of the National Presbyterian Church (U. S. A.) in Washington, D. C.; a past president of the Washington chapter of the Army and Navy Chaplains Association, as it was then called; and a vice president of the Military Chaplains Association. He is a member of the editorial committee of THE CHAPLAIN. Two of his reviews appear in the Books section of this issue.

For a number of years in his youth many people thought J. Edgar Hoover was headed for the gospel ministry. And well they might, for had you visited the old First Presbyterian Church in the second decade of this century, you would have found him teaching in the Sunday school, where he later served as assistant superintendent of the junior department. Until his voice changed he sang in the choirs, where he was featured as soloist at the Christmas and Easter festivals. The pastors of the famous old First Church, which numerous Presidents and high-ranking officials attended, influenced young Hoover more than any other persons outside his own home. He will speak of his intimate friend, Dr. Donald C. MacLeod, whose warm personality and intimate companionship with boys marked him as one of the greats of all time for the lads who knew him well. Dr. MacLeod played baseball with the boys of the neighborhood, sponsored many teen-age activities in the church, and almost induced young Hoover to go to seminary. Dr. John Brittan Clark, great preacher and man of magnificent personality, who in his own hand wrote hundreds of letters, also influenced the future F.B.I. Director. Dr. MacLeod and Dr. Clark were among the great personalities who served the congregations now united in The National Presbyterian Church, others of whom included Dr. Byron Sunderland, Dr. T. DeWitt Talmage, and Dr. Charles Wood.

High school days were spent at Central High, where Hoover early displayed qualities of leadership and participated in debating and in athletics. He was graduated as valedictorian of his class and Captain of the

Cadet Corps. Then he began his higher education in George Washington University, attending classes at night while working in the Library of Congress from 9:00 to 4:30 in the daytime. When summer came, he reversed his schedule by going to classes from 7:00 to 9:00 in the morning, and working the rest of the day in the Congressional Library. To his LL.B., which he received with honours in 1916, he added the Master of Laws degree from George Washington in 1917.

Almost immediately after receiving his Master's degree he began working in the Department of Justice, where in World War I he was a Department lawyer concentrating on counterespionage. In 1919 Attorney General Palmer made him a Special Assistant to the Attorney General with the job of prosecuting aliens deportable under the Sedition Act. In 1921 he was transferred to the F.B.I. as Assistant Director and in 1924, when Harlan F. Stone became Attorney General, he promptly appointed 29-year-old Hoover to the position of Director of the F.B.I., which position he has held ever since.

As soon as Mr. Hoover became Director of the F.B.I., he began applying his high Christian principles to the Bureau by eliminating unworthy political job-holders, incompetent favourites, and ex-convicts from the personnel. For several years he declined publicity in the press concerning the F.B.I., until he had accomplished the much-needed reconstruction. When this was done, he developed the present high standards for F.B.I. agents, created a promotion system based on merit, and then set out on a recruiting program for new personnel.

When one studies the standards for appointment in the F.B.I. and observes the thorough screening of applicants, he wishes the Church might have as thorough a program for recruiting candidates for church voca-

John Edgar Hoover

tions. Mr. Hoover has always sought high-minded, clean-cut young lawyers, accountants, and a few with other specialties, who will approach the business of law enforcement with the spirit of sacrificial consecration befitting a missionary or minister. Men of the F.B.I. must be the kind you would have in your own home. The F.B.I. wants only people of high moral standards and religious devotion, endowed with a sense of fidelity and responsibility. Hoover wants men who not only have good academic and athletic records, but also have demonstrated leadership in extracurricular activities at college. A man who is not willing to work hard, to continue his studies, or to give his all

for the F.B.I. is not wanted. Young men are encouraged to continue going to school when they join the F.B.I. When candidates meet the basic qualifications and have been appointed, they are sent to the F.B.I. Academy at the Quantico Marine Base, where they are taught that "the test tube is mightier than the rubber hose," which is simply another way of saying that the scientific approach to law enforcement is better than the ancient police code. Now after twenty-five years J. Edgar Hoover—with his unfailing zeal for righteousness—heads an organization of 10,000 employees with 52 field agencies. Forty-two hundred special agents are on duty.

Mr. Hoover maintains the personal disciplines he expects of his staff. When a politician intimated that he stayed in a safe office and sent others to do the tough, dangerous work, he went out and personally brought in Alvin Karpis, public enemy No. 1, who at the sight of Mr. Hoover was terrified with fright. For years previous to this episode he had taken his place in the front lines of the F.B.I. and ofttimes was criticized for exposing himself.

The influence which Mr. Hoover's pastors had over him as a boy, he himself exerts now over millions of boys to whom he is almost an idol. Much of his time he gives to encouraging Boys' Clubs, Boy Scouts, Sunday schools, and allied activities. He limits his board membership very carefully to those boards on which he can actively participate. He is a Trustee or Director of the Boys' Club of America, The National Presbyterian Church, George Washington University, and Emergency Hospital.

Several years ago this one-time Sunday school superintendent expressed his faith in the Sunday school in an article called, "Crime and the Sunday School," which went all over the world. He noted that "the criminal is the product of spiritual starvation. Someone failed miserably to bring him to know God, love Him and serve Him. . . . Moral traditions are subject to his scorn and he declares war on society. The Sunday School is a citadel of real spiritual influences. It teaches the power of prayer, and the need to make God an intrinsic part of our daily lives. The Sunday School teaches the child to 'rule his spirit' and to place a reliance upon God which will not be shaken in later years. It is a powerful medium in materially reducing the army of youthful offenders and delinquents."

Under Mr. Hoover's direction there is no racial or religious discrimination in the F.B.I. Mr. Hoover is so magnanimous in his personal association with people of other races and faiths that some people, like John Gunther, do not readily detect his pronounced Presbyterian convictions. There are Jews and Roman Catholics and Negroes and whites in the F.B.I., but all must meet the same high standards in character.

Mr. Hoover crusades for American democracy, is forthright in rebuking those who would give the appellation *Communist* to everybody who has a liberal and progressive point of view. "Don't label anyone a 'Communist' unless you have the facts. Don't confuse liberals and progressives with 'Communists,'" he has said many times. He is against outlawing the Communist Party as such, and especially the prospect of making martyrs out of Communists. He believes we should concentrate on making democ-

racy work and on dealing with Communists by exposing them in an objective way. "Materialistic and selfish patriotism plays into the hands of the Communists."

"You can't outlaw an idea or a thought," was an expression of Mr. Hoover long before Mr. Dewey and Mr. Stassen debated the subject. Such legislation as we have he believes should be directed against overt acts against our laws. "We need not have more laws, but better law enforcement," he has repeatedly stated. He contends that the best answer for American democracy in its competition with Soviet Communism is in making democracy really function. Concluding a recent appeal, he said, "If I could have a heart to heart talk with every American, I would tell them that truth is the best defence against Communism. I would urge citizens to learn all they could about Communists and their ways and finally I would tell them that if they went to Church and gave serious attention to the preaching of their minister as often as the Communist goes to the meetings of his cells, the first round in the battle in America would be won. Finally I would tell them that the American way of life and the final line of defence is to make our democracy so strong and so workable that the Communists can never compete with its reality."

When Mr. Hoover was recently asked about Church pronouncements on crime and race relations, war and other subjects, he said with great emphasis that "such statements should be based upon accurate facts, should be carefully thought out, and discreetly phrased, and should not be made for partisan political purposes. They should be the expressions of the wisest statesmen of the Churches." Whenever Mr. Hoover speaks or writes it is always to say that democracy cannot be saved without saving youth; that our homes already have been fragmented, that our schools are circumscribed and inhibited in teaching morals and religion and that, therefore, there remains to the churches the supreme task of education for moral and spiritual living. Said he, "We do not have to defend democracy but our democracy cannot survive without constant influence of the Christian faith. A virile, active Church is the great need of America today."

Religious training in this mid-twentieth century year is most vital and significant. Evil forces, hate, prejudice, and intolerance are swirling in many areas. Doubt, uncertainty, and fear are dulling men's minds and perverting their souls. The individual, the community, and the nation have great need for a reawakening to the eternal truths of life, truths found in the greatest book in history—the Bible. Religious instruction is the rod and staff which brings forth, in triumphant glory, the teachings of God and of men. America could have no greater need. —*J. Edgar Hoover*

(Written in endorsement of Religious Education Week, September 24-October 1)

American Seminary Chapels

X. The College of the Bible, Phillips University, Enid, Oklahoma

By H. L. McGill Wilson

PREVIOUS surveys in this series have dealt with theological seminary chapels in being, some of them having reached the century mark in age. This article has for its subject a chapel in process of completion, not to be dedicated until the fall of this year. The occasion for dedication will be the International Convention of Disciples of Christ, to be held in Oklahoma City, from October 8th to 15th, 1950.

This is also the first survey of a seminary chapel located in the young and vigorous America of the West. It is also the first to treat of an undertaking made actuality through the devotion of members and ministers of the Disciples of Christ, whose founders, Thomas and Alexander Campbell, began their work almost a century and a half ago in western Pennsylvania.

Phillips University and the College of the Bible were founded in 1907 at Enid, Oklahoma, now a city of 35,000 inhabitants, by Dr. Ely Vaughn Zollars and Dr. Frank H. Marshall. Much of the initial economic support was given by T. W. Phillips, Butler, Pennsylvania. The University was named in his honor after his death in 1913. The College of the Bible trains young people for church vocations, including the home and foreign mission field, religious education, and the pastoral ministry. It is coeducational, comprising an undergraduate school, where training, with emphasis on religious subjects, leads to a bachelor of arts degree, and the Graduate School, where study is rewarded with a bachelor of divinity degree.

Phillips University is located on a 36-acre main campus. Directly south of it lies the 77-acre University lake-ground campus, which is a beauty spot of northwest Oklahoma. The College of the Bible is housed in the Marshall Bible Building, containing class and seminar rooms, library, chapel and bell-carillon tower. The fabric of this building was completed in 1949, but the chapel's interior has been in process of completion during the past year.

The Marshall Bible Building is in academic Gothic style. Built of Indiana limestone, with three stories and tower, it is not only academically functional but has, as well, an overtone of the "churchly" Gothic. The designer was the late Roy Shaw, American Institute of Architects, of Enid, the architect for completion being M. N. Wheeler of the same city.

Lovers of Gothic will rejoice in seeing another example of this queen of styles rising on a western campus. Non-Gothicists will again present their arguments: "Gothic does not represent present-day living conditions," "Gothic is foreign to America," "Gothic is an attempt to continue the

past." Of course, the last argument is precisely the great reason why Gothic is especially valuable in academic surroundings. For the world of learning is not a world sprung "during the last broadcast"; it represents thousands of years of struggle, achievement, and preservation. Therefore nearly every center of learning will (and should) have at least one example of the great "pointed" style, which represents perhaps the greatest achievement of western European art.

Nor is Gothic "foreign," for wherever it rises it adopts the situs. No longer is that location isolated, without liaison to the rest of the world. It has become a part of the tradition of the universities; it has, when ecclesiologically used, become a descendant of Chartres.

The chapel occupies the entire second floor of one wing of the structure. Its nave dimensions are 38 by 77 feet, its chancel 26½ by 18 feet. The general effect of the interior is provided by a beamed ceiling, light oak fitments, floors in asphalt tile. There will be 450 sittings, which are to be arranged with a central aisle, two side aisles, and a transverse aisle.

(Marshall Bible Building at Phillips University, Enid, Oklahoma)

The stained glass will be the particular glory of the chapel. It is being created in the studios of Henry Lee Willett of Philadelphia. Through his family Mr. Willett represents perhaps

the greatest continuous American tradition in stained glass, stemming out of Pittsburgh and the work of his father and mother, William and Annie Lee Willett, who profoundly affected the art in its American development. Examples of Willett work may be found in scores of churches, notably in the Cadet Chapel at West Point, Washington Cathedral, and Northwestern University.

Along one wall of the chapel will be five aisle windows, the other wall adjoining the main body of the building. Each embrasure holds two lancets, their theme being developed from Luke 4:16-21. This theme presents the ministry of Christ, which is presented under five headings: preaching, teaching, healing, helping, and the consummated Kingdom of God. In each window, as well, will be presented a specific example of these subjects as seen in the history of the Church and in the educational project of the modern Christian university.

At the end of the nave (in the ecclesiological west wall) will be a rose window containing twelve symbols of prayer. Beneath this, as part of a large fenestration, three small lancets will exemplify in symbol great historic slogans of the Disciples of Christ: (1) "Where the Scriptures speak"; (2) "The creed that needs no revision"; (3) "In faith, unity."

The chancel will provide place for a divided choir, with pulpit, lectern, organ console, the communion table, and seats for officiating elders. It will be dominated by the great chancel embrasure holding a majestic window portraying the risen and glorified Christ: smaller panels along the window's border will present the sweep of Revelation. This window will be illuminated by controlled, indirect, artificial light.

Acoustically the chapel will be prepared by special treatment of the ceiling and end wall, with provisions for the installation of a public address system and for broadcasting from the pulpit through the intercommunication system of the buildings.

The library of the College of the Bible remains with the University library, numbering more than 50,000 volumes, pending the final completion of Marshall Bible Building. Interesting additional features of the building are its small auditorium especially designed for speech instruction and its prayer room.

The College of the Bible enrolled 54 students in its first year. In 1948-49 it had 480 students, including 117 candidates for the bachelor of divinity degree. During its history the College has approved the granting of degrees to more than 1,200 persons. It has been the training school for six school presidents, five deans, and twenty-six other teachers in the field of religion. It lays especial emphasis on the field of the rural church, using 120 rural churches as actual training ground. Its Chair of Rural Church Work has performed outstanding work.

The president of Phillips University is Eugene S. Briggs, Ph.D. The dean of the College of the Bible is the Reverend Stephen J. England, Ph.D., D.D. From the College of the Bible came 90 chaplains to serve in the armed forces during the last war.

With its great new building and its faculty and church body, the influence of the College of the Bible can be expected to increase through the years.

Power in Preaching

By Chaplain Fred C. Reynolds

JOHN Foster Dulles, outstanding Christian layman and statesman, after analyzing the condition of the world in his recent book, *War or Peace,* says, "What we lack is a righteous and dynamic faith." On all sides we are being told that the only deficiency in the world is a moral and spiritual one. This is an indictment of the religious forces of the world. It is the responsibility of the agencies of religion to provide a righteous and dynamic faith. If this is what the world needs and it is the responsibility of religion to supply it, then religion has failed. The church and synagogue have failed to provide a faith that is both righteous and dynamic.

Much could be said about the lack of a "righteous" faith. That is left to someone else or some other time. This article deals with the creation of a "dynamic" faith. How can we create a spiritual power in the lives of individuals that will produce moral behavior and hence a righteous society? This is primarily the purpose of preaching. We preach to produce action in the lives of our hearers. A religious service, composed of hymns, ritual, prayers, and sermon, should challenge, inspire, and strengthen people so that they go out into the world and actually live righteous lives. Too often nothing happens to a person who attends a religious service except that he feels gratified that he has performed a religious duty. Spiritual forces should be created within him which will motivate, compel, and empower him to live at home, at work, and at play in harmony with the basic principles of justice and goodwill. Every religious service should create a spiritual power in the heart of the worshiper.

The person conducting the service is principally responsible for this effect. The spirit and personality of the preacher is felt in everything that is said and done. The old adage, "It isn't so much what you say as how you say it," is particularly true of a sermon. It isn't so much the word as the spirit with which the word is charged. The reading of the ritual and Scriptures may be lifeless and ineffectual or moving and charged with power. It depends upon who is doing the reading. This is particularly true of the sermon. It depends upon who is doing the preaching, his spirit, personality.

Too many sermons are pious, repetitious prattling of platitudes and stereotyped phrases that have lost their meaning and effect. A sermon worthy the name is a living, spiritual force that passes from one person to another. It is born out of the mind and soul. It is the fusion of truth and emotion. A sermon is a truth or

Chaplain Reynolds is well known as President of the Military Chaplains Association. He was a chaplain of the 115th Inf., 29th Div., in World War I; of the Maryland National Guard between the two world wars; Division Chaplain of the 29th Div. and Post Chaplain of Fort George G. Meade, where he had 14 SMCL units at one time, in World War II. At present he is Superintendent of the Washington East District, Methodist Church, Washington, D. C.

a conviction that is transmitted with passion. It cannot be reduced to paper or embalmed in a book. Truths and convictions and opinions can be stated in words and printed. But to be a sermon they must become alive with personality. Then they become contagious and take form in the soul of the hearer. That is the reason the spoken word is always more powerful than the written word.

It is said of Jesus that "the common people heard him gladly" and "were astonished at his doctrine; for he taught them as one having authority, and not as the scribes," "for his word was with power." Jesus preached with power. His sermons produced action. Those who heard him were moved to follow him as disciples or put him to death.

The world is in need of a dynamic faith produced by dynamic preaching. Preaching to be most effective must conform with eternal truth. Truth appeals to the human mind and heart more readily than error. To be sure, even error is accepted by some when it is proclaimed with conviction and passion. Witness Hitler and the Communists. And yet normal human beings whose minds and hearts have not been perverted by fallacies and wickedness naturally respond favorably to truth and goodness. Truth has an authority over the human being which error can never have. Truth will eventually prevail. Therefore it is most important that what the preacher says can stand the test of history, knowledge, and experience. To have maximum power a sermon must express unalloyed truth.

Power resides also in depth of conviction. The weakness of preaching often lies in the fact that the preacher himself is half doubtful of what he is saying. He has not thought through for himself all the implications of the supposed truth he is propounding. He does not believe with all his heart, mind, soul, and strength the truth he is trying to persuade his listeners to accept. Therefore it lacks the dynamic that is so essential.

The story is told that the famous British scientist, Sir Oliver Lodge, in a conversation with a fellow scientist one Saturday afternoon said to his friend that he was going to hear Bishop Gore preach the next morning. Whereupon his friend asked him, "Why, you don't believe what he says, do you?" The meaningful reply of Sir Oliver Lodge was, "No, but he does." There is something interesting and attractive at least in the statement of a person with deep, strong, genuine convictions. A powerful sermon is born out of a powerful conviction.

That which chiefly determines the effectiveness of a sermon, however, is the spiritual intensity and strength of the preacher. Just as the force of a stream of water is determined by the speed and size of the stream, so the forcefulness of a sermon is determined by the size and intensity of the soul from which it emanates. A

small, sluggish stream is powerless to turn a great water wheel that in turn will move the wheels and grinding stones of a gristmill. So a small, sluggish spirit is powerless to set in motion the dormant spiritual machinery of a congregation.

The trouble with most preaching is the trouble of the preacher. He does not possess the spiritual qualities and power to move the hearts of the people. We cannot expect a big sermon from a little soul. Big preachers reduce their big sermons to writing in books. Little preachers commit them and repeat them to their congregations but they are not big sermons for they have been transmitted by little preachers. If we do not have dynamic preachers we cannot have dynamic preaching and hence cannot have a dynamic faith.

"God is a Spirit: and they that worship him must worship him in spirit and in truth." Human beings are essentially spiritual beings. As Lyman Abbott once said, "Religion is the life of God in the soul of man." Religion is a spiritual thing. It is the relationship between spiritual beings, the divine and human, the Infinite and finite. If we are to have preaching that is charged with spiritual power, we must have preachers who possess spiritual power.

Here is a homely but apt illustration of what is meant. The moon is a burnt-out cinder hanging up in the sky 243,000 miles away. It is a dead sphere. It has no life of its own, no rivers or lakes, no vegetation, no animal life. The only light we receive from it is a soft, dull glow with no perceptible heat. It shines by the reflected light it receives from the sun. It has no effect upon the life of the earth because it has no life of its own.

The sun is a great blazing orb 93 million miles away. Its flames, we are told, leap out as far as 200,000 miles into space. The intensity of its heat is inconceivable. It is the principal source of all light, life, and energy on the earth. Without it the earth would be almost as lifeless as the moon.

If you will allow this crude analogy, there are moon preachers and sun preachers. Moon preachers give off a reflected light that they have received from someone else. They pass on secondhand what they have accepted from others. They possess little or no spiritual life of their own. Therefore they have little or no spiritual influence. The reason the world lacks a dynamic faith is that we have too many moon preachers.

On the other hand we rejoice in the fact that we do have some sun preachers, men whose souls are ablaze with the life of God. Just as the sun radiates light and heat and energy, so these men radiate spiritual power that engenders in the souls of others a new spiritual life. The great preachers across the centuries have been sun preachers whose hearts throbbed with the presence of the living God. John Wesley was just another frustrated, ineffectual preacher until his heart became "strangely warmed." Then he became a flaming evangel whose influence is still felt throughout the world.

The disciples were given this instruction: "tarry ye in the city of Jerusalem, until ye be endued with power from on high." They were not permitted to go out to preach until they were endued with power from on high. "Ye shall receive power after that the Holy Ghost is come upon you."

Biblical Faith

By W. Edgar Gregory

I HAVE long believed that faith is a relatively simple process, an independent *attitude* having little relation to theological formulations. As a result, I have sought to describe faith in a way which satisfied my own feelings in the matter and which would make sense to others.

It seems a difficult if not hopeless task! Even the Biblical writers have been able to do very little with it. Yet the Biblical records of faith are among the most dramatic and soul-stirring passages in scripture.

Take that passage in Hebrews in which the author seeks to acquaint his readers with the tremendous power of faith.

"Faith is the substance of things hoped for, the evidence of things not seen." It is that which enabled the prophets and saints to carry on when all reason told them their cause was hopeless. Something deep within them gave them hope far beyond the evidence of things seen. "By it the elders obtained a good report." Had they not possessed faith—something which drove them on in spite of ridicule and persecution—they would have passed from sight and no report could possibly have been made of them.

"Through faith we understand that the worlds were framed by the word of God." Evidence is inconclusive but something deep within us tells us it is so. By faith we KNOW.

"By faith Abel offered unto God a more excellent sacrifice than Cain." He didn't reason it out. His faith simply moved him to sacrifice what was best of his produce. The sacrifice was a symbol of his faith. It was his faith which pleased God.

"And by it he, being dead, yet speaketh." The witness of the faithful is eternal. Their faith, being so intangible, is affected by material things, such as death, even less than it is by the labors of reason.

"By faith Enoch was so translated that he should not see death." So absorbed was he in his relationship with God that he simply passed from this life. Death had no meaning or relation to him.

"He that cometh to God must believe that He is." This is indeed the acme of faith. It is the ability to believe in God and come unto Him regardless of the lack of evidence. This is the essence of faith. "I KNOW that my redeemer liveth." To such a person evidence is unnecessary. Theological reasoning (significant enough in its own realm) is a stumbling block here. The faithful only become entangled in its subleties. They BELIEVE. That is sufficient. In consequence they grow irritated when pressed for rational explanations.

"By faith Noah, warned of God of things not seen as yet, prepared an ark to the saving of his house." Rea-

The Reverend W. Edgar Gregory, who served as an Army chaplain from 1940 to 1945 with the Armored Force Training Center, 24th Infantry Division, is now associate professor of psychology at the College of the Pacific, Stockton, California. He is a graduate of Chicago Theological Seminary and was pastor of West Congregational Church, Concord, New Hampshire, 1937-39. He has been editorial associate of *Advance*; acting superintendent of Ft. Berthold Indian Mission; director of the Ministry to Service Personnel and Veterans, San Francisco; and director of research of the Northern California-Western Nevada Council of Churches.

Mr. Gregory's article, "Spiritual Preparedness," appeared in the November, 1947, issue of THE LINK.

son here would have been his undoing. How could anyone but a man of faith have foreseen the flood? The signs were there only for the man of faith. He knew the world to be sinful and worthy of destruction. He probably even expected his own death in the deluge. Somehow, his faith told him, God would not destroy the faithful. In faith, therefore, he prepared for the worst, constructing for himself and family an ark. Faith here again is an attitude of trust, a willingness to believe that behind the signs of the times God was still approachable and still concerned with the righteous.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Faith told him to go. Faith directed whither he should go. He knew nothing of the adventure ahead—only that God wished him to go and that God would be with him whithersoever he went.

"By faith he sojourned in the land of promise, as in a strange country." He behaved as a guest of the inhabitants—knowing only that his faith had led him thither and that his faith would tell him when to stop. During this sojourn he knew not that the land was to be his. He only trusted that God had a place for him.

"For he looked for a city which hath foundations, whose builder and maker is God." Such is the goal of all the faithful. Starry-eyed dreamers they are often called. They see not the world about them but the city with ETERNAL foundations, the city builded by God, the kingdom of brotherhood inhabited by men of faith—men who place their all in the hands of God.

And so the author of Hebrews continues his list until he is forced to abbreviate it.

"For the time would fail me to tell of . . . the prophets who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong."

Certainly no one can better his list and his description of the results of faith. Theologically, however, we are left without a definition. These men had faith and we are told its results—but we have not a definition. We can search the Bible from end to end and find the same story.

Job, out of his miseries, is yet able to defy the will of his friends. "Though He slay me, yet will I trust Him." Reason might tell him to give up. Faith had cost him everything. He might as well "curse God and die." Something in him refused. He had faith and though it cost him his life he was sure God had a reason. His

message is that of faith triumphant. "Though He slay me, yet will I trust Him."

Jeremiah, faced with the destruction of Jerusalem and the carrying away of her people into captivity, could still come forth with a ringing declaration of faith. "The Lord hath redeemed Jacob and hath rescued him from a power that was stronger than he." Even in captivity the children of Israel were not necessarily in bondage. If their faith willed it they could be citizens of a higher kingdom, a kingdom which could not be touched by the swords of Babylon.

And that other prophet who told the Israelites that their promise of the inheritance of the earth did not protect them from the consequence of their sins. "God can raise up sons of Jacob from these very stones." He had faith in God to the extent that he saw God ready to punish the Chosen People for their sins yet ready also to replace them by new "sons of Jacob" from the very stones.

And, finally, Jesus himself was a constant demonstration of faith. God's will was final no matter what his own desires. "Father, let this cup pass from me. Yet not my will, but thine, be done."

William James once said that faith was what enabled one man to leap a chasm while his fellow was debating whether it could be done or not.

Faith still defies analysis. It cuts through the Gordian knots of contradictions, paradoxes and impossibilities. Sometimes it involves its own destruction (when badly motivated or poorly oriented). Even when it makes for self-destruction, however, there is something magnificent and awe-inspiring about it.

Looking over this record one is inclined to sigh for the "good old days" when there were men of faith abroad in the land. A sober reflection, however, reminds one that our day is not lacking in men of faith. During the recent war and the events preceding it we have had many such witnesses—ranging from Martin Niemoller and Bishop Berggrav to the unsung heroes of the internment camps.

Our trouble is not that we have no men of faith—but that they are so few. And this has been the trouble through the ages.

A Prayer for the United Nations

Almighty and eternal God, Father of all peoples, who has been our help in ages past, who art our hope for years to come;

Bless, we beseech Thee, the United Nations and all its work: inspire its leaders and those who represent its members with the insight to understand, the courage to face boldly, and the patience to deal wisely with the disturbing problems of a world in peril.

Deliver the nations from false pride and self-righteousness. Stir in their leaders and peoples the will to cooperation in the United Nations that, by Thy grace, we may establish peace-with-justice. Guide us to build in our communities and throughout the world Thy eternal Kingdom of love and truth, of beauty and righteousness. Amen.

Sermon Seeds

By Chaplain Dow H. Heard

In the May-June issue a brother wanted something with a *MAN* slant by a *"MAN OF GOD WHO WILL SPEAK AS A MAN, FOR MEN, TO MEN."* Here it is—a sermon skeleton—you put the meat on it. DHH

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Chaplain Heard, a native Texan, recently received the D.D. degree from his Alma Mater, Baylor University, "on the basis of distinctive service in the Chaplaincy."

Prior to his appointment in the Veterans Administration Chaplaincy, where he is now serving in the central office, Chaplain Heard was an Army Chaplain for 5½ years, most of that time in ETO during war years with combat troops. Among civilian parishes he has served are the First Baptist churches of Big Spring, Texas, and Jonesboro, Arkansas.

Men

I. Introduction:

Story: Gen. 18:23-33
Text: "I will not destroy it for ten's sake."—Gen. 18:32
Punch line: Ten men could have saved Sodom!

A. *TEN* men

1. Incomparable importance of the faithful few
2. Modern man has become "numbers" crazy. (Thousands—millions—billions!)
3. Success in great causes can be traced back to the "few." Jesus and Twelve—Gideon's band, etc.
4. Churchill's estimate of the men of the RAF in the Battle of Britain:
   "Never in the field of human conflict was so much owed by so many to so few."

B. Ten *GOOD* Men

1. Should be good individually.
2. Should be good collectively.
3. Sometimes a good man (rugged individualist) is not a good man "together" with other men. We need good men who can work with other good men.
4. I like the word *united*—in United States, United Nations, etc.

C. Ten of *GOD'S Good Men*

1. Seven times in this Bible story the term *righteous men* is used.

I. Introduction—*continued.*

C. Ten of *GOD's Good Men—continued.*

2. "Righteous" simply means right with God.
   God requires more than the Masonic Lodge, American Legion, Rotary Club, etc., with their splendid codes of ethics.
3. Men should be righteous—i.e., "right with God."
4. How do we get right with God? (Explain the Christian way.)

II. Conclusion:

A poet once said:

Give me men to match my mountains;
Give me men to match my plains;
Men with empires in their purpose,
Men with eras in their brains.

Sermon in Epitaph

During the war we visited the world-famous Bunhill Field Burial Ground near Fishburg Square, London, and saw a place where more than 100,000 have been buried in a cemetery of less than four acres. It dates back to Saxon times. This place is often called the "Campo Santo of Dissenters." Here we saw the graves of John Bunyan (*Pilgrim's Progress*), Isaac Watts (song writer), George Fox (Quaker), Defoe (Robinson Crusoe), Mrs. Susanna Wesley (mother of John and Charles), the Cromwells, Oliver Cromwell's Ministers of Government, and others. Among the others we found an interesting grave of a preacher we had never heard of before. The inscription on his gravestone, written by himself, makes a wonderful sermon. This is it:

REV. JOHN CONDER
I HAVE SINNED
I HAVE REPENTED
I HAVE LOVED
I HAVE TRUSTED
I REST
I SHALL ARISE
AND THROUGH THE GRACE OF CHRIST, HOWEVER UNWORTHY,
I SHALL REIGN

Good Soldier in a Foreign Land

Luke 7:1-10

I. Introduction:

A. The centurion was a Roman soldier who had risen from the ranks to Captain.

B. Centurion was Commanding Officer of a company of 100 men.

I. Introduction—*continued.*

C. Sixty of these companies made up a Roman legion.

D. Centurions are always favorably mentioned in Bible:

1. Centurion of Caesarea—Acts 10:2
2. Centurion of Jerusalem (treated Paul kindly)—Acts 27:6
3. Centurion in charge of crucifixion—Luke 23:47
4. Centurion of Capernaum (hero of our story today)—Luke 7: 1-10

II. *The Problem*

A. Soldiers (especially occupation troops) usually have a bad reputation.

B. Age-old problem—soldiers vs. civilians

C. Frictions arising out of different races, customs, languages

D. Temptations away from home are intensified.

III. *Character and Behavior* of This Soldier

A. He was *courteous.*

B. He was *reverent.*

C. He was *friendly.*—Verse 5
He respected their habits, customs, language and religion.

D. He was *sympathetic* (for sick servant).

E. He was *patriotic* (loved their nation).

F. He had great *faith.*—Verse 9

IV. *Conclusion:*

A. No wonder Caesar's Legions conquered the world!

B. Jesus worked and practiced his religion in the world.
Cite examples—woman at the well, Zacchaeus the tax collector, woman taken in sin, thief on cross.

C. Jesus marveled and was pleased becaused of this soldier's faith and works in a foreign land.

Three Big Words in Our Religion

I. "COME"
The great *invitation*
Matt. 11:28 Mark 1:17 Rev. 22:17

II. "TARRY"
The great *preparation*
Matt. 26:38 Acts 1:14

III. "GO"
The great *commission*
Matt. 28: Verses 7, 10 and 19

Key Words in John's Gospel

I. "LIGHT"
II. "LIFE"
III. "LOVE"

Three words written by Dr. Hudson Taylor regarding all plans of Christian work:

"IMPOSSIBLE"
"DIFFICULT"
"DONE"

BOOKS . . .

Reviews and News

(Except as otherwise noted reviews are by the Editor.)

A Preacher's Primer

By David A. MacLennan

In this very small volume Dr. MacLennan, well-known preacher now Professor of Preaching and Pastoral Care at Yale Divinity School, accomplishes simply, directly, and delightfully just what he set out to do. His purpose is to share what he has learned in twenty years of preaching, with the hope "that a review of our obligation and opportunity as 'servants of the great adventure' combined with practical hints as to how we may make the most of both, may help others to preach more effectively and with deeper satisfaction." The modesty, common sense, humor, and deep spiritual insight with which the book is charged combine to make it valuable reading for those who have the task of preaching the gospel.

The author knows that this task is an exacting one, formidable sometimes to the point of despair. He knows equally well the pivotal importance of the sermon in public worship, and the strength beyond themselves available to men who, by the very nature of their calling, must proclaim the creative Word.

Implicit in the role of preacher Dr. MacLennan sees the obligation and opportunity of being interpreter, prophet, and therapist. To each of these functions of the pulpit he devotes a chapter, presenting vividly their importance in terms of human lives and their possibilities in terms of specific Christian accomplishment, and noting pertinent scriptural material whereon meaningful sermons can be built. In this connection he pauses to emphasize the importance of a greater mastery of the art of biblical preaching. "Such biblical preaching, which releases the searching and solving Word to walk up the streets where God's errant children live, would command as well as correct men."

A fourth obligation imposed by ordination to the Christian ministry, the author holds, is that of being a workman. To this subject he gives a chapter replete with wise observation and practical suggestion. It is admittedly concerned with "pedestrian matters," and thereby the more helpful. Allotment of adequate time for study, steps to effectual sermon construction (which topic furnishes opportunity for Dr. MacLennan to suggest a number of fertile sermon-sources), the work of final preparation ("writing out the morning sermon every week for the first twenty years of one's ministry ought to be an accepted obligation for every man who would be a workman unashamed")—all are discussed with the object of helping others to preach "confident that our compassionate Lord whose bungling workmen we are will use us and our spoken word to His glory and to the increase of faith, hope, and love."

A concluding chapter proposes a

design for living whereby preachers may become the spiritual athletes demanded by their vocation, demonstrating "in our own lives the validity of the Christian way of living."

New York, Oxford University Press, 1950. 113 pp. $2.00.

A Firm Faith for Today

By Harold A. Bosley

(Reviewed by Robert J. Plumb)

According to the author, who has recently left the post of Dean of Duke Divinity School to become pastor of the First Methodist Church in Evanston, Illinois, this book did not write itself, but is the result of college conferences and ministers' round-table discussions over a considerable period. Not willing to accept all traditional beliefs just because they have become a part of the creeds of Christendom, Dr. Bosley examines them in the light of modern knowledge and arrives at liberal orthodox conclusions.

There are many excellent illustrations, such as the author's comparison of the present interest in religion with the comment made by the captain of a fishing boat when taking a party into an area of the bay where the fish were plainly breaking the surface of the water. The excited fishermen were certain they were in luck but the captain observed, "They're breakin' but they're not bitin'." Dr. Bosley warns that the present stir of religious interest may be of this surface variety.

And ever since such a notable authority as Professor Arnold Toynbee stated that Christian practice unsupported by Christian belief was a wasting asset, and that we were rapidly using up inherited spiritual capital, there has been a widespread feeling that more emphasis should be placed upon the creeds.

Dr. Bosley recognizes that the Christian faith is being presented in some quarters as either antirational or suprarational and he is not satisfied with either of these presentations. His book is a rational statement of faith in terms of known facts, written in an understandable manner. It is a contribution of value both to the chaplain on active duty and to the parish pastor.

New York, Harper and Brothers, 1950. 271 pp. $3.00.

War or Peace

By John Foster Dulles

(Reviewed by Edward L. R. Elson)

This book is important because it deals with the chief problem of our age and is written by a man thoroughly qualified to be the author of such a book. The volume is comprehensive in scope and discriminating in analysis, reflecting the quality of life and thinking of the churchman-statesman who produced it.

Mr. Dulles first states the problem and the goal. He then discusses the policies of the United States and attempts to evaluate them. The last part of the book is entitled, "What Needs to Be Done."

The author is not a pessimist but his optimism is tinctured with apprehension. He does not believe war is either imminent or inevitable; he does believe that war is probable "unless by positive and well-directed efforts we fend it off." Mr. Dulles contends for a strong military establishment but he insists that it be kept subordinate to civil power. In the area of foreign policy he is convincing in his appeal for bipartisanship. The closing pages first observe the waning spir-

itual influence of the United States and then make an appeal for a spiritual resurgence which will reshape our national motivations and recapture our spiritual supremacy among the nations.

This is a book which every chaplain of every communion should read. And he should have several paper-bound copies to lend to his parishioners in uniform.

New York, The Macmillan Company, 1950. 266 pp. $2.50 (paper edition, $1.00).

John Adams and the American Revolution

By Catherine Drinker Bowen

(Reviewed by Robert J. Plumb)

This thrilling story of the birth of a nation centers around young John Adams, lawyer, who "put a canvas bottom under the American Revolution, so that when the colonies cast off their tie ropes they did not fall through to chaos, internal bloodshed and a new paternalism." This July Book of the Month Club selection is not fiction but an historical portrait of the "brightest, quickest, honestest man" that the author has met in history. It is a remarkable portrait of the times and events of 1745 to 1776.

By means of energetic research and a carefully controlled imagination Mrs. Bowen, who wrote *Yankee from Olympus*, breathes the breath of life into very dry bones and makes living souls out of her characters. To read her book is to make a journey backward in time to Braintree, Massachusetts, in the middle eighteenth century—to sit through three-hour sermons in the gallery of a meeting-house as cold as a jail when the Communion bread froze solid and the tithing man stood "ready with his stick when the boys became noisy or when stray dogs—oh blessed diversion!—slipped from their hiding place under the pews."

To attend an early Harvard Commencement, to watch the development of the idea of independence in the keen minds of young lawyers behind the rabble in arms, and to be present at the Continental Congress at Philadelphia when John Adams rises to full power in company with Washington, Franklin, Jefferson, and Patrick Henry, is an unexpected privilege and an exciting experience.

Patriotism can easily degenerate into a maudlin chauvinism when its champions have little knowledge of their country's early principles and moral background. This book well supplies our modern setting with the indispensable backdrop of high purpose skilfully woven into our nation's fabric, and its reading results in a new appreciation of our country and of those who had a part in its creation. A "must" for every chaplain!

Boston, Little Brown and Company, 1950. 699 pp. $5.00.

The Lion and the Lamb

Paradoxes of the Christian Faith

By Gerald Kennedy

(Reviewed by Robert J. Plumb)

Seeing life as a paradox and believing that it demands that we hold together in a kind of tension what seem to be contradictions, Bishop Kennedy has written an unusual and a thought-provoking book. He writes, "Things as different as the lion and the lamb must be held together in subjection to a higher power. Consider the matter of winning. Do you want to win? Everyone does. Well then, says Christianity, do not be afraid of losing, for to gain the whole

world you must lose. The path to abundant living, says our Lord, is by way of renunciation. Albert Schweitzer found that after he had given up his music and his scholarship for the sake of his missionary task in Africa, it all came back to him sevenfold. The time came when he was lecturing at the great universities and playing the organ in all the leading capitals."

Bishop Kennedy, Methodist bishop of the Portland (Oregon) Area, takes up such "lions and lambs" as humility and assurance, sorrow and joy, foolishness and wisdom, despair and hope, prudence and carelessness, weakness and strength, and makes them live together in concord. In the chapter on humility and assurance, he puts the publican smiting his breast and saying, "God be merciful to me, a sinner," over against the Apostle to the Gentiles saying, "For I reckon I am not a whit behind the very chiefest apostles." "These two elements," he writes, "oftentimes regarded as opposites, are in reality necessary to each other. The kind of assurance which does not rest on true humility is a very unstable thing and does not last very long. When men dare to be humble, then they receive, strangely enough, an assurance that nothing can overcome."

There is something of the courage of the pioneer in the manner in which the author seeks to mine truth not from the comfortable words of the gospel but from the hard sayings.

New York-Nashville, Abingdon-Cokesbury Press, 1950. 233 pp. $2.50.

The Adventure of Finding God

By Virginia Church

Here, it seems to us, is as useful a little book as chaplains could put into the hands of young servicemen who want meaningful answers to their questions about God. No student of theology in the formal sense, the author has firm hold of the deepest religious values. She knows and understands and likes young people; and she meets them on their own ground in terms they can understand.

The Adventure of Finding God takes the form of twelve letters written to "Bill," who typifies the boys who have plied a beloved teacher, in conversations and in letters, with questions about the whys of life and the hows of living. Here are her answers, simple, wise, friendly, and inspiring, to youth who want to know: Is God real, and what can I believe about him? If there is a God, how do I go about finding him? Can you give me the names of books to steer me in my search? How about miracles—why can't we believe in Christ as a great and good man? Do I have to go to church to be a Christian? How come so many of our great men have been atheists? What about science and philosophy and God? What do artists, musicians, poets, and novelists have to say about religion? How about prayer? What about this business of immortality—is there an afterlife? What about God and me, and the things I can't figure out in this mixed-up world?

Just one woman's ideas, but they are sound and helpful and exciting.

New York-Nashville, Abingdon-Cokesbury Press, 1950. 160 pp. $1.50.

The Church's Ministry

By T. W. Manson

(Reviewed by Edward L. R. Elson)

Someone has said that a small book by a big man is better than a big book by a little man. This is just

such a book. Dr. Manson is Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester. First printed in June, 1948, this little 103-page volume is beginning to elicit the attention in America it deserves.

The author has four chapters and an epilogue. He discusses successively (1) The Church, (2) The Apostolate, (3) The Settled Ministry, and (4) Non-Episcopal Ministries. In the epilogue Dr. Manson succinctly restates his main argument. He declares—

(1) The Church is the body of Christ and the continuation of the Incarnation ——— the Church's ministry is a continuation of the Messianic ministry of Jesus.
(2) There is only one "essential ministry" in the Church, the perpetual ministry of the risen and Ever-Present Lord Himself.
(3) All other ministries are derivative, dependent and functional.
(4) All ministries are functions exercised by the Body of Christ through organs which are organs of the Body. Consequently it is the Church which is apostolic, and the apostle is an organ of the Church.
(5) The things that validate any ministry are:
    a. the call of Christ and the gift of His Spirit.
    b. those things which may be grouped under the head "the signs of an apostle."
(6) As the Church is the Body of Christ, it is one in virtue of His ownership of all the parts.
(7) Therefore the true task of those who care about "reunion" is that of realizing more deeply and expressing more perfectly a unity which already exists by the will of Christ.

This volume may not have all the answers to church cooperation, reunion, and the validity of the ministries, but it has some of them and chaplains who read it will want to discuss its thesis with chaplains of various communions. The thesis cannot be overlooked for long by any serious student of the subject.

Hodder & Straughton Ltd. London (can be secured from Abingdon-Cokesbury, New York and Nashville, or Westminster Press in Philadelphia, 1948. 103 pp. 6 sh.

The Curtain Isn't Iron, by Joseph C. Harsch, Washington news bureau chief, *Christian Science Monitor,* gives an authentic picture of recent developments in Eastern Europe. Informed, impartial, and courageous, Mr. Harsch records both the mistakes of the Kremlin and the errors of Washington in their dealing with Russia's neighbor states. His findings and realistic advice based thereon deserve wide and thoughtful reading by the American public. New York, Doubleday and Company, 1950. $2.00.

Religious Beliefs of Youth, by Murray G. Ross, is a carefully documented study and analysis of the nature and function of the religious beliefs of young adults, based upon a questionnaire sample of 1,935 young people and intensive interviews with 100.

Although not representative of our total youth population (sponsored by the National Council of YMCA's, the study focuses on the YMCA's constituency between the ages of 18-29 inclusive) the survey does pretty reliably indicate the beliefs, aspirations, and problems which must be taken into full account in any attempt to assist youth in their twenties to a reasonably integral philosophy of life. New York, Association Press, 1950. $3.00.

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"

By Dr. Paul Scherer

One World or Two?

Paul wrote to the church in a certain city of Macedonia called Philippi about the two classes of people within the Christian Community. First, those who didn't care much *how* they behaved. They would eat and drink and do as they liked. They were thoroughly emancipated from the Ten Commandments, and bragged about it: kept their eyes glued to the earth, as if nothing else were worth a snap of the fingers. They were all for taking "one world at a time," as the saying goes; and they were all headed straight for hell. But there were others, and they were different. They had their feet on the ground all right, but never *both* feet! *One* foot, so to speak, was always in heaven! They knew that there were two worlds, one visible and one invisible. And there were two loyalties, one down here to every day of the week, and one up yonder to Eternity. And they lived in both worlds; under the spell of both loyalties.

More than Believing

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

So writes Paul in the fourth chapter of his letter to the Ephesians. He was trying desperately to moralize the religion of these people away over in Asia. This was in a day when it was no trick at all to be religious without ever worrying much about your morals. You offered a few sacrifices and went through a bit of ritual and all the gods were quite well pleased.

But not Paul's God. When you professed yourself to be a follower of Jesus of Nazareth, you didn't just say something, you did something about it! This wasn't a mere matter of believing what you heard about a Galilean Carpenter who had been crucified in Palestine, although that came first. This was a matter of lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. Your faith had to get up on its feet and walk! He was trying to moralize their religion. The job we have on our hands is the job of religionizing our morals—or very soon we shall have fewer left even than we have now. And they are none too many.

What Does It Offer?

All of us want to get something out of our religion. And God intended we should, too, or He wouldn't have made us that way. He wouldn't have

made a world, where cause and effect, seedtime and harvest, march through Nature and through human history so steadily together that you can hardly ever separate them: where, according to the psalmist, the end of the upright man is peace; but the end of the wicked shall be cut off. That kind of sequence is wrought into the very pattern of things and lies deep in the being of God.

It's nonsense to say that Christianity has nothing to offer but a place where you can wipe your tears and sit back and dream of better days to come. Jesus didn't do that. Paul didn't. Luther didn't. Calvin, Wesley, Knox. Whoever did, that amounted to anything? I have come to the conclusion that religion doesn't make weaklings out of people any more than education makes fools out of them; though there are some fools who have an education! If you fight for Christianity on such grounds, you're just trying to provide for yourself an escape in your very indictment of it!

Behind the Mystery

It's queer that humanity has never been able to ged rid of God. There is something in this universe that talks back, if you will let me put it crudely, to human life. Always men have felt that—that the world was alive and answering, not dead. The savage felt it, and to account for it peopled the air and the forest with his gods. The heathen felt it, as the wave of civilization rose higher, and ventured the thought of greater deities presiding over grander realms. The Jew felt it, and made his magnificent guess that was more than a guess: The Lord thy God is one God! And over all the earth spread the mantle of that trailing splendour. In one of the dawns it swept up out of the darkness of the past, a child was born. He was like a Word spoken out of the void where men had been gazing, and not knowing what else to whisper when they saw Him they whispered, "God!" And He didn't let them down. They began to shout it, and to die gladly with His Name on their lips. They had got their answer. The whole wide world was alive; they had seen the face of it, and heard the voice of it, a face and a voice that have haunted humanity now for two thousand years.

And it is no trick of the imagination either. If men had fashioned God they could get rid of Him. The only way for humanity to dodge Him is tragically enough to pull the wool over its own eyes! The world is too old in that knowledge for a generation to fool it away, away from a conviction that has kept growing since the dawn of recorded time. There is no fact that can compare with it!

There is sin that can't be handled; there is forgiveness that can't be won; there is a hunger for completion that will not be denied; there are ideals which will not suffer themselves to be betrayed, without turning around and devastating a man's life. When all the rest is gone, the soul remains, and the ridiculous clamor it makes, until God comes, and lays His finger on its lips! When we are all through tampering with other ways there is Christ waiting, and the welcome which only Christ can give a man who wants to live.

AT YOUR SERVICE

● *Materials and services available to chaplains*

Recordings

Radio Church Associates is presenting Bible stories in dramatic form for radio broadcasts and is also making 78-r.p.m. recordings for use in church schools and Sunday night religious services. The 15-minute program for children is entitled "And Forbid Them Not," and the 30-minute series for older groups is "They Lived the Word." The material is nonsectarian. Information on rentals may be obtained from Radio Church Associates, Inc., 145 State Street, Springfield, Massachusetts.

Transcriptions of the Free Methodist "Light and Life Hour" radio programs are being provided free of charge to hospital chaplains. (See item in News Brief section of this issue.) For information write The Free Methodist Church of North America, Winona Lake, Indiana.

The Brethren Publishing House, Elgin, Illinois, is handling a group of recordings entitled "Hymns of Faith." Each twelve-inch record includes four familiar hymns and sells for $1.50. No. CB3 is sung by the McPherson College a cappella choir; CB4 by male voices of Bethany Biblical Seminary.

Films

The Religious Film Association Catalogue of Films for Church and Community Use is available at fifty cents a copy from The Religious Film Association, Inc., 45 Astor Place, New York City 3. Described as a visual aids handbook as well as a catalogue, it includes a listing of resource materials for leaders, articles on methods of film presentation, and film descriptions.

South of the Clouds, the first professionally made motion picture on the Near East mission field, may be secured through Religious Film Association libraries as well as denominational and independent film libraries. It runs for 35 minutes and rents for $8.00.

The popularity of such television marionettes as "Howdy Doody," "Lucky Pup," and "Kukla, Fran and Ollie" has prompted the Protestant Radio Commission to prepare a series of Bible story films featuring puppet actors. Although produced primarily for television presentation, the films also will be made available for screen showings through the Religious Film Association to church schools and other organizations. Two films in the series are *The Parable of the Good Samaritan* and *The Prodigal Son,* and it is possible the list will be expanded to 52 films.

Scene from the marionette film *The Prodigal Son* in which the tempter beguiles the errant youth. (See item above.)

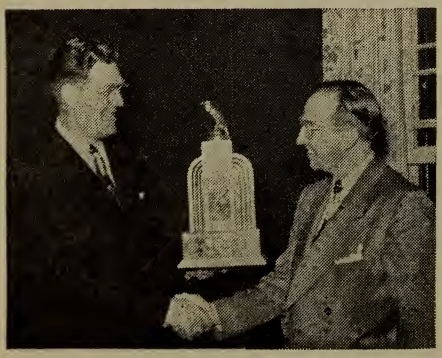
N E W S B R I E F S

GENERAL:

More than 62 Protestant religious missions, to be conducted at Air Force bases in the United States, have been scheduled for 1950 as a part of the USAF Religious Program. The missions, arranged by chaplains at local bases and held daily for a five-day period, consist of chapel services, character guidance lectures, special addresses, and personal counselling by the chaplain and visiting clergymen.

For the first time in the history of the Post Chapel at Fort Leavenworth, Kansas, five Boy Scouts received the God and Country Award at a service conducted by Chaplain Kenneth M. Sowers, Post Chaplain.

Last year, upon definite requests from chaplains, the American Bible Society supplied free of charge a total of 356,264 volumes at an expense of over $65,000, the largest peacetime expenditure for this purpose.



Dr. Myron Boyd (left), Director, is shown congratulating Prof. Lawrence Schoenhals, Music Director of the Light and Life Hour, on receipt of the first prize trophy. *(Dale Cryderman photo)*

The Goodyear Tire and Rubber Company's radio program, "The Greatest Story Ever Told," has received honors from the Peabody Awards Committee, the most-sought commendation in radio. For four years it has been maintained as a public service program, without any commercial announcements except the sponsor identification required by Federal Communications Commission regulation.

The Light and Life Hour of the Free Methodist Church is heard over six missionary stations by short-wave, 12 frequency modulation stations, and 53 long-wave stations. In addition, the program is heard by transcription in 19 local churches, in 17 homes for the aged, blind, and orphans, in 65 Veterans' hospitals, and in many other places such as jails, schools and churches. The youth organization of this denomination has been distributing transcriptions of these programs free of charge to hospital chaplains, who use the message or the music or both. (See item in At Your Service column of this issue.)

At a stirring ceremony in the rotunda of the National Capitol in Washington a statue of Brigham Young was unveiled on June 1. The

statue, by the sculptor Mahonri Mackintosh Young, a grandson of the Mormon pioneer, was dedicated by George Albert Smith, President of the Church of Jesus Christ of Latter-Day Saints. The presentation was made by the Honorable J. Bracken Lee, Governor of the State of Utah. The assemblage was addressed by the Honorable Elbert D. Thomas, Senator from Utah, and the Honorable Alben W. Barkley, Vice President of the United States.

The Public Affairs Institute has sent an "Open Letter to Church Leaders," urging that they call together a world congress on religion and poverty. The thesis of the Institute is that the poverty of the world gives rise to the "isms" that lead to war.

"Singing Under the Stars," a program of community hymn singing for summer evenings suggested by Chaplain Arthur Brenner, has met with great success at McGuire Air Force Base, Fort Dix, New Jersey. Attracted to the hymn sing, which took place on temporarily erected bleachers on the lawn of the Base Chapel, were representatives from churches all over New Jersey and other guests from Pennsylvania, Florida, New York, and Michigan. Chaplain Brenner led the singing, two civilian ministers gave the prayer and the benediction, and a vocal solo and a brass duet lent variety to the group singing. Refreshments were furnished through the Protestant Chaplains Fund. The outdoor hymn-sing was so successful that the pastors of the various churches decided to hold a repeat performance in the Vincentown Memorial Park.

The three hundredth anniversary of the *Scottish Psalter of 1650* is being celebrated this year by Protestant churches throughout the English-speaking world. This Psalter stands

Scene from the Fort Lewis, Washington, Chapel No. 9, showing oil reproduction of Johann Hofmann's famous painting of Christ in the Garden of Gethsemane. The reproduction was painted by Sgt. Frank Fujita, a member of Hq. Battery, 38th FA Bn., 2nd Div. Art., who has painted a number of murals for Post installations as well as other religious pictures. Sgt. Fujita spent 42 of his 47 months overseas in various Japanese prisoner of war camps, and was doing forced labor in Nagasaki shipyards until shortly before the atom bomb was dropped.

with the King James Bible and the Book of Common Prayer as classics of Protestantism. The observance of the 300th anniversary is being spearheaded in the United States and Canada by the Hymn Society of America, of which Dr. Deane Edwards is president.

FOREIGN:

Some part of the Bible has been published in 1,118 languages and dialects, according to the American Bible Society. Dr. Eugene Nida, Secretary for Translation, tells of a lad in central Congo who listened as the missionary read from the Scriptures. After the service the boy ran to the missionary and asked: "Oh, sir, may I have that book, so that I may read it to the people of my village off in the forest, for those words made holes in my heart." The American Bible Society has distributed about four million Scriptures in the Japanese language during the past four years.

The American missionary members of the United Church in Japan, cooperating with the management of the *Daily News,* prominent Tokyo newspaper, is now publishing a Protestant religious monthly to be known as *The New Age.*

Church World Service reports that the need for clothing of all kinds is still great in China, Europe, Korea, Burma, and the Holy Land. All clothing must be sent to CWS warehouses prepaid with check to cover 8¢ per pound handling charges. This organization, official relief agency of Protestant and Eastern Orthodox churches, will become a central department in the new National Council of the Churches of Christ in the U.S.A.

Hilfswerk, the reconstruction agency of the Evangelical Church of

An interracial group of children of the DeWitt Memorial Mission Church on New York's East Side are shown packing drugs for overseas shipment to leprosy victims. Experiments being conducted by Dr. John Lowe, British leprologist, in a Nigerian leprosy colony may eventually result in the abolition of the disease, according to Raymond P. Currier, Executive Secretary of American Leprosy Missions, Inc.

Germany, reports that 35 *notkirchen* ("emergency churches" or "debris churches") have been built in the four zones of Germany and that thirteen more are under construction.

CHAPLAINS:

Commendations have been received by the Office of the Chief of Chaplains for the following Army chaplains: Louis J. Bealsey, Lewis E. Distant, Conley D. Pate, Ross E. Purinton, Walter S. McClesky, Louis A. White, Walter D. Owen, Leslie L. McCue, Floyd H. Engstrom, James E. Herman, Robert G. Hall, Augustine P. Donnelly, Elmer P. Gibson, Albert M. Shoemaker, and Jack M. Baker.

Among prominent men to receive honorary degrees at the Boston University commencement exercises were Charles I. Carpenter, Chief of Air Force Chaplains, and former Navy Chaplain William W. Edel, for 24 years the historian of the Naval Chaplain Corps.

Chaplain Robert S. Hall received the Doctor of Divinity degree at American International College, Springfield, Massachusetts, where he was the commencement speaker. He is at present Post and Division Chaplain at Fort Dix, New Jersey.

Chaplain Percy Ipalook, a member of the Alaska National Guard, is the first Eskimo chaplain to serve in the Army. He is assigned to the First Alaskan Scout Battalion with headquarters at Nome.

Chaplain Francis Lee Albert was recently awarded the degree of Doctor of Humane Letters by Dickinson College, Carlisle, Pennsylvania.

On behalf of General Douglas MacArthur, Chaplain Ivan L. Bennett, Supervisory Chaplain for the Far East Command (left), is shown receiving the first annual citizenship award from Chaplain Fred C. Reynolds, President of the Military Chaplains Association, at the nineteenth annual conference of that organization. *(Official Department of Defense photo)*

PERSONALITIES:

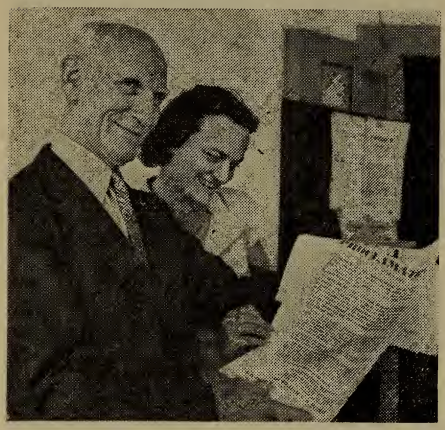
Dr. and Mrs. Lynn Harold Hough recently visited Europe. During the trip Dr. Hough preached at Wellington Church in Glasgow, Scotland.

Dr. Robert W. Searle has been appointed editor of *The Protestant World,* interdenominational news weekly, which is scheduled to begin publication before 1951.

The Reverend Michael Testa, former Army chaplain, is principal of the first Protestant seminary organized in Portugal for the training of men for the Presbyterian ministry.

Dr. John Oliver Nelson, Director of the Federal Council of Churches'

Commission on the Ministry for the past five years, will become a member of the faculty of Yale Divinity School as Associate Professor of Christian Vocation and Director of Field Work.



Dr. Frank Laubach, literacy expert and pioneer missionary educator, and Miss Norma Bloomquist, Lutheran missionary, shown with the proclamation of President William Tubman of Liberia issued in connection with the all-out literacy campaign of that nation. Dr. Laubach recently returned from a six-month tour of nine African countries, where he and a five-man team conducted literacy campaigns in 23 languages. *(Photo by Davis for Black Star)*

Dr. Dan T. Caldwell, a member of the General Commission on Chaplains, was among 70 leaders of various phases of civilian life invited by Secretary of Defense Louis Johnson to attend the second 1950 Joint Civilian Orientation Conference held in Washington, D.C. After a two-day session at the Pentagon, where they were addressed by outstanding military and civilian officials of the Government, the guests observed field demonstrations by the Army at Fort Benning, Georgia; by the Air Force at Eglin Air Force Base, Florida; and by the Navy at sea off Norfolk, Virginia.

The Reverend Seward Hiltner, for twelve years Executive Secretary of the Department of Pastoral Services of the Federal Council of Churches, has joined the Federated Theological Faculty of the University of Chicago as Associate Professor of Pastoral Theology. This faculty serves four schools: the Chicago Theological Seminary, the Disciples Divinity House, the Meadville Theological School, and the Divinity School of the University of Chicago.

ANNOUNCEMENTS

Forty-six million Protestants in the United States and Canada are called to observe Religious Education Week, September 24-October 1, with the theme "Religious Teaching—Vital to the Nation." This annual event is sponsored by The International Council of Religious Education.

The observance of World-Wide Communion occurs on October 1. All Protestant churches in America are being urged to use the five Sundays in October, beginning with World Communion Day, for a Church Attendance Crusade.

October 16 to 24 has been proclaimed by the Secretariat of the United Nations as United Nations Week. October 24, an international holiday, will mark the celebration of the fifth birthday of the organization.

Beginning October 29, Reformation Sunday, and continuing through November 5, the Federal Council of Churches is sponsoring simultaneous preaching missions in all Protestant churches.

A Message from the Chairman—

"Maintain the spiritual glow," says Paul. The routine duties, necessary; the social milieu, unavoidable; the economic worries, too pressing; the wear and tear of human contacts, our daily duty—all tend to make "the fires die down" and are a constant attrition.

Periods of replenishment are therefore a prime concern. Yes, how to have the "spiritual strength renewed," how constantly to recharge the soul batteries which are constantly being depleted, is perhaps our most pressing consideration, but one too easily overlooked.

How? I cannot suggest for you. We all know the usual directions—morning watch, bedtime tryst ("commune upon your bed and be still"), stated daily periods of reading, communing, meditating, etc. But each must find for himself the practices or combination of practices which most effectively maintain for him the spiritual glow and the sense of the Presence.

We cannot give out what we do not receive. We ask His guidance. The very asking obligates us to use to the utmost our talent. Others look to us for guidance; we are His media; they receive from Him through us. "Lord, speak to me that I may speak."

CHARLES W. FLINT, Chairman
The General Commission on Chaplains